

Evangelical

Christendom

"Unum
Corpus
sunt
in Christo."

May-June, 1919.

ANNUAL REPORT

From APRIL 1st, 1918 to MARCH 31st, 1919

of the

WORLD'S EVANGELICAL ALLIANCE

(British Organisation)

Presented and adopted at the Annual Ordinary General Meeting of Members held on
Thursday, 24th April, 1919.

Christian Unity and Co-operation.

DURING the past twelve months movements towards Christian Unity and Reunion have ripened into results, visible as well as invisible, in many lands. There have been new evidences of the drawing together in the holy bonds of Truth and Love both of Christians individually and of Churches. Prayer is revealing Divine guidance, and seed which the World's Evangelical Alliance has been patiently sowing for seventy-three years is springing up to the glory of God in Christ; and blessing to the world.

These results are manifest in two main lines of advance, as regards spirit and as regards organisation. Both may be said not only to indicate new opportunities for the expression of Christian Brotherhood, but also to present common dangers to the interpretation and consummation of Christian Unity based upon the authority of the Holy Scriptures. There are evidences of exclusiveness on the one hand, and of inclusiveness on the other, but the trend towards the latter is unmistakable.

Our Lord Himself, who is "the Way, the Truth, and the Life," in His intercessory Prayer made petition for, and clearly defined, the Divine ideal of Christian Unity. It represents a bond embracing all of every nation, kindred, people, and tongues, who recognise and worship Him as Lord of All, who repose faith in Him as the crucified and risen Saviour, accept His laws written in their hearts by the Holy Spirit, and fulfil His command, "Go ye into all the world, and preach the Gospel to every creature."

This ideal, if faithfully accepted and interpreted in the presence of diversities of ecclesiastical organisation, presents the grandest circle of Christian Unity that can be drawn around the Protestant and Evangelical Churches throughout the world; a protest against error and the intrusion of sacerdotal systems and claims; a testimony to the largeness of God's heart, the wideness of His grace and mercy in Christ, and to the permanent brotherhood of all Christians and Churches alike, who truly hold the Head, Christ Jesus. The growing desire that this ideal should be more clearly embodied is manifest in the various movements towards federation and reunion. To all such efforts the Alliance gives its sympathy and approval in so far as they involve no sacrifice of Evangelical principles.

Universal Week of Prayer.

Through one particular department of its work—the Universal Week of Prayer—the Alliance has enabled all who love and follow Christ to realise their oneness in Him, without interfering with or disturbing the order of any branch of the Christian Church to which respectively they may belong. It looks forward to continuing the lead it has given for nearly three-quarters of a century, anticipating larger and wider usefulness and blessing. Its mission becomes of growing importance as the years proceed. It emerges from the great War with an honourable record of service both to the Churches and State, although, as with other Societies, the long period of unexampled strain has tried the resources of the Alliance and tested its powers of initiative and its elasticity.

EVANGELICAL CHRISTENDOM.

£25,000 Thanksgiving Fund.

Now that Peace is within sight, the Executive Council hope to be widely and generously supported by the members, and all friends of Christian Union, in a necessary Forward Movement which must involve an appeal for a Peace Thanksgiving and Memorial Fund of £25,000 to consolidate and develop the General Work of the Alliance, based upon a five years' programme of extension work. This programme will comprehend development of the Evangelistic and Missionary interests of the Alliance both at home and abroad, particularly in countries of Europe, and in Colonies and Countries beyond, which are still under the baneful influence of Roman Catholicism.

The great Victory—undoubtedly given by God in answer to united Prayer—places new responsibilities upon the Protestant Churches and Christians throughout the British Empire. It demands a new manifestation of true and practical Christian Reunion, both National and International, such as the World's Evangelical Alliance is peculiarly fitted to lead. In the light of the opportunities and tremendous responsibilities of the immediate future; of the shortness, it maybe, of the days preceding the Coming of Christ; and of the urgent appeals from centres near home and farther off, the Council make this preliminary announcement concerning plans, which have had long and careful consideration, with assurance, and expectancy of response. Christians of every name will realise that the great loss of valuable lives and national wealth occasioned by the War should result in a new dedication of lives and thankofferings to hasten the bringing in of the Kingdom of our Lord and Redeemer, Jesus Christ.

The Queen's Hall Meetings.

A notable feature of the work of the past twelve months has been the continuation of the Queen's Hall united meetings for Thanksgiving and Intercession. Eternity alone can reveal the extent of the influence and results of these remarkable gatherings, commenced shortly after the outbreak of the War in 1914 and maintained throughout the War. The great Hall, seating nearly 3,000 persons, has often been full, and on days when most inclement weather has prevailed, congregations approximating 2,000 have gathered. Prayer to God in the National interest has predominated—a testimony to the power of the united Prayer Meeting, also to the fact that now, as through all ages, God hears and responds to the cry of His people. "It is He who delivers magnificently!"

A survey of the platform at the Queen's Hall during the past four and a half years reveals the large-hearted interest which these great central meetings have evoked. The Archbishop of Canterbury, the Bishop of London, leaders of the Free Churches, representatives of the Army and Navy, Members of Parliament, notable business men, including three Lord Mayors of London, and many other representative men and women of our National religious life have presided or taken part by Prayer or speech. Even during the War, no untoward event has disturbed or marred the proceedings. The meetings have

proved of untold value to many, even beyond the confines of the Queen's Hall. It is He who, having begun a good work, guides and overrules magnificently!

On special occasions, opportunity has been taken to forward by telegram messages to those in positions of trust and great responsibility, evoking sympathetic replies, evidenced by the following telegram despatched to Field-Marshal Sir Douglas Haig during the anxious days of 1918 when the fate of Europe, and of the world, was in the balance, and by his reply:—

(TELEGRAM TO SIR DOUGLAS HAIG.)

"Nearly three thousand citizens assembled for united thanksgiving and prayer at the Queen's Hall, London, desire to assure you and all those associated with you in the great battles now proceeding of sustained remembrance in prayer before God, that He may grant you continued wisdom and strength to meet all assaults and devices of the enemy and ultimate victory to establish a just and righteous peace.—CHARLES A. HANSON, Lord Mayor of London (Chairman of meeting)."

(REPLY TELEGRAM.)

"Please convey our grateful thanks to that great assembly in Queen's Hall for this fresh proof of the affection of the citizens of London. All ranks are much touched by your remembrance of us in your prayers.—D. HAIG."

It has been decided to create a break in these meetings after May 6th. The future will reveal its own necessities, but in any case plans are being laid for united meetings (D.V.) in October next.

Sunday, August 4th, having again been proclaimed a Day of National Prayer, and so observed in all Churches throughout the Empire, the Alliance took steps to recommend that as far as possible the occasion should be utilised for public united gatherings for Prayer. In addition to its usual approach to Churches, communication was established with all the local Lord Mayors and Mayors, Lord Provosts and Provosts throughout the United Kingdom. War Posters, and a specially prepared Form of Guided Intercession suitable to the occasion were also issued. There was considerable response to this movement, and widespread observance of the occasion by united gatherings.

War Poster Scheme.

The War Posters, containing the stirring messages of Admiral Sir David Beatty, General Sir Wm. Robertson, and others, initiated by the Alliance were maintained in the Metropolis, and in some provincial centres, until the announcement of the Armistice. Numerous letters were received from entire strangers, including business men, thanking the Alliance for thus keeping prominent before the public the words of inspiration and warning uttered by notable leaders of His Majesty's Forces in the direct interests of the spiritual element in the War.

Mansion House War Prayer Meetings.

The success of the Queen's Hall meetings led to an invitation from the Lord Mayor of London, the Right Hon. Sir Chas. Hanson, Bart., to commence a series of united War Prayer

EVANGELICAL CHRISTENDOM.

Meetings at the Mansion House (at first bi-monthly and subsequently monthly). The Council immediately and gladly responded. Large and successful meetings have taken place, which have been maintained during six months, the closing meeting taking place on March 17th last, under the presidency of the present Lord Mayor, the Right Hon. Sir Horace Brooks Marshall, LL.D., who on accession to office last November kindly intimated his desire that the Alliance should continue the meetings.

The Mansion House also, by invitation of the Lord Mayor, the Right Hon. Sir Charles Hanson, Bart., was the scene of the Seventy-second Annual Meeting of the Alliance on Tuesday, May 14th, the Egyptian Hall being filled almost to its utmost capacity with an influential and expectant audience; numerous representatives of our religious and social life supporting the Lord Mayor, who presided. Addresses were given by the Lord Mayor, the Right Hon. Sir Arthur Griffith Boscawen, M.P., Admiral Sir R. Lowry, K.C.B., Sir Charles Wakefield, Bart., Rev. Prebendary H. W. Webb-Peploe, M.A., Rev. R. C. Gillie, M.A., and the General Secretary.

Reports from Foreign Centres.

The observance of the Universal Week of Prayer during the first complete week of the New Year, January 8th to 11th inclusive, was greatly helped by the universal Programme, a document of particular impressiveness and suitability to the prevailing desire for Christian Reunion. Steps were taken, as usual, to circulate the Programme to all parts of the civilised world, translations into foreign languages and dialects, and their circulation to Missionaries and others in foreign parts being effected by grants made by the Council. Each successive year testifies to the helpfulness of the Week of Prayer to the promotion of Christian Unity, and while the Council is privileged to hear from many centres, both home and foreign, details of its local observance, there are many parts which send no report, but in which, nevertheless, the observance is general and the Week of Prayer a regular feature of organised Church Unity. A unique series of central united meetings was arranged in London during the Week of Prayer, the meetings being held by kind permission at the Headquarters of the British and Foreign Bible Society, the Church Missionary Society, and the London Missionary Society respectively.

A few extracts from recent letters from the Mission Fields will serve to illustrate the widespread interest attaching to this feature of the work of the Alliance.

From the London Missionary Society, Malua, Samoa:—

"I am enclosing copies of the Programme in Samoa."

"We have endeavoured to adhere closely to your desire for a 'correct translation'—the only slight emendations, to meet local requirements, being made under Wednesday's items—'Nations and their Rulers.'"

"We are about to hold our gatherings under very exceptional circumstances, Western Samoa having been swept by the influenza epidemic and from 20 to 25 per cent. of our people having succumbed—the percentage amongst our workers being higher even than this. Nearly all our outstanding men have been taken, and we shall need to re-organise our work entirely."

"I trust, however, that this will tend the rather to a deeper consciousness of our need of Divine assist-

ance and our gatherings be more and more recognised as really essential to the year's needs, as we look forward to the stressful times that, without doubt, lie before us.—J. W. HALL."

From Chefoo, N. China:—

"It is with much joy that I once again have the pleasure of enclosing you a Draft as the result of the offering taken up at our closing meeting on behalf of the W. E. Alliance."

"The weather was very damp, which diminished the attendances somewhat, but where we lacked in the attendance at the Foreign Meetings, the Chinese Meetings more than made up for, where the attendance right through the week was excellent."

"There were three Chinese Services daily, with a United Service on the Wednesday afternoon, held in the 'James McMullan Memorial Church,' when over 800 Chinese and a sprinkling of foreigners attended. It was a good meeting, conducted by an Elder of the Church, with addresses given by the Revs. Elzerich, Pruitt, and Faers."

"Unknown to us a reporter from the Native Press attended that service, and a full report was given the next day in their Paper; the very first time, as far as I know, that the Chinese Press has taken an interest in such a service. We look upon this as an omen for good, praying that the Gospel may get more and more brought to the attention of the Chinese through their own Press."

"As usual the Foreign Services were led by a representative of each of the Missions, it being my privilege to lead the closing one, when I made a special point of telling something of the great work the W. E. Alliance is doing for God in the world."

"Wishing you a New Year of greater service and fuller blessing than you have ever had in the past.—A. H. FAERS."

From Pianarantsoa, Madagascar:—

"The Universal Week of Prayer in connection with the World's Evangelical Alliance was held last week in Pianarantsoa. You will remember that the Missionaries, and the Malagasy Christians of the Paris Missionary Society and the Norwegian Missionary Society, join with the London Missionary Society in their services."

"This is an object lesson to our Malagasy people who, although connected with different Societies, are united in the one Church of Christ. This helps on the work in the Betsileo Province, and awakens a deep interest in the common work and Service for our Lord and God."

"The meetings were well attended. These assemblies are looked forward to year by year. The Armistice having been signed a spirit of thanksgiving and praise possessed all the meetings throughout the week.—H. T. JOHNSON, L.M.S."

"P.S.—I enclose 17/1, a collection taken for the E. Alliance at one of the meetings."

From South Africa General Mission, Chididi Mission Station, Port Herald, Nyasaland:—

"We held as usual the Week of Prayer arranged by the Evangelical Alliance. Our meetings this year were not so well attended as previous years, on account of the influenza epidemic, and the great scarcity of food throughout the country. There were only a few meetings at our out-stations, most of these stations being closed on account of the epidemic."

"There was a real unity amongst those who gathered, which must have manifested to those outside the Church the oneness of all who acknowledge Christ Jesus as the Head."

"Much prayer was made for the unity of all Churches, that the Body the Church 'All may be one' in Christ, the Living Head."

"We feel that this week of special prayer will be far-reaching and be the means of much blessing throughout the nations."

"We thank God for the cessation of hostilities and the joy of peace.—EDWIN PRICE."

From Port Said:—

"The United Prayer Meetings in this town were, as in times past, held on the premises of the Bible Society. The attendance was not so large as in previous years, but those who came, came there for

EVANGELICAL CHRISTENDOM.

business. The meetings were under the general direction of Mr. C. T. Hooper, of the British and Foreign Bible Society.

"On Jan. 6th Mr. Cooper, of the Bible Society, gave a short address on the subject indicated, and in the prayers which followed there was a high tone of praise and supplication.

"On Jan. 7th the address was given by Lieut.-Com. Victor L. Trumper, R.N.R., who emphasised first the future unity of Israel and Judah; secondly, the unity of believers with each other, through their unity with the Father and the Son. The prayers which followed showed a real desire for true unity.

"On Jan. 8th, Captain Young, of the S.S. *Clan Macgarric*, who was in port, gave a very interesting short talk on the personal Christian influence of our King and Queen in India, which gave a deeper realisation to our thanksgiving and prayer.

"On Jan. 9th, the address was from Mr. Smith, of the Y.M.C.A. (from South Australia), who pointed out the necessity for true and long vision, and work on sound lines for our reconstruction duties. The prayers which followed showed a real grasp of the necessities of the problems.

"On Jan. 10th, the Rev. Mr. Spain, C.F., gave a very earnest word on the upbringing of children and our duties as to teaching them about the things of God. There being many there whose daily work was teaching, the address was a fitting prelude to the heartfelt petitions of those present.

"Jan. 11th. The subject of the Jews being so much to the fore now the address of the Rev. Mr. Hamond, the chaplain at Port Said, was peculiarly opportune, and he asked specially for our prayers that our statesmen might take a sympathetic and true view of the Jewish question, and that among the Jews themselves there might be a realisation of their destiny. Earnest prayers were offered afterwards for all home missions as well as the Jews.—V. L. T."

From Patras, Greece :—

"It was the Lord's special grace to us to grant us the privilege to unite once more our prayers and intercessions and thanksgiving, to those of so many children of God throughout the world, during this year's Week of Prayer. And we hope that the many blessings of God during this year will be His answer to the prayers of His blood-bought children.

"By post we send you our small contribution of 12½ Greek drachmae.

"Assuring you once more that we continue to pray for you and your work.—THEO. ZAFIROPOULOS."

From Christiania, Norway :—

"Enclosed, please find a copy of the translated programme for the Week of Prayer. It was sent to all the Churches and Christian organisations and newspapers and periodicals, and thus spread all over our country. And as far as our knowledge goes, it has been to a great extent used in the different Christian organisations.—N. B. THVEDT."

From Morden, Manitoba :—

"The Week of Prayer was observed at Morden by holding union meetings. The meetings were well attended and the interest manifested was marked. We believe that God was in the midst and that many were brought into closer touch with Him.

"A collection was taken on Wednesday evening for the work of the Alliance, amounting to (\$10.00) ten dollars, which I enclose.

"Wishing you God speed in all your work.—M. C. RUMBALL."

From Religious Work Bureau, Y.M.C.A., of the U.S.A. :—

"Many thanks for your letter of July 17th, which was acknowledged in my absence from the office. Immediately upon my return I took up the matter of the Week of Prayer with Mr. Frank Ober, of Association Men, and I just had word this morning that he is publishing the notice in the October number of *Associated Men*. As soon as this issue is out, I will send you a copy, together with a copy of the issue of last October, in which the announcement was also made.

"It was good to know about the Week of Prayer for 1919. Never was there a time when prayer was more needed. These are exceedingly strenuous days, and we must look to Him for strength to carry us through.—ROBERT P. WILDER."

Whit-Sunday and Christian Unity.

The cordial response manifest to the invitation issued by the Alliance in 1917 to observe Whit-Sunday as a day of special prayer for Christian Unity led the Council to issue a similar appeal in 1918. The Call to Prayer kindly prepared by the Bishop of Durham met with widespread approval and response, and included Prayer "for the greater realisation of the presence and power of the Holy Ghost, above all in the Christian Ministry." The Council have arranged for the issue of a similar invitation in connection with the forthcoming Whit-Sunday, June 8th. The Rev. J. H. Shakespeare, M.A., has kindly consented to prepare the draft Call for circulation to the Churches and Christians generally.

Family Prayers Movement.

The Movement for the revival of Family Prayers initiated by the Alliance has been promoted in various ways, finding special mention at a great united meeting held at the Queen's Hall on June 4th, presided over by the Archbishop of Canterbury. Now that war claims are less pressing, it is hoped greatly to develop this movement, and, if funds allow, to initiate similar meetings in provincial centres and appoint local Hon. Secretaries.

The League of Nations.

Christian conviction being united in support of a League of Nations, to end War, and bring in the days of Righteousness and lasting Peace, the Council gladly supported the action of organised and official forces of Christianity in our land by unanimously adopting the following Resolution, which was forwarded to the Archbishop of Canterbury :—

"This Council warmly supports the proposal to form a League of Nations on the conclusion of Peace, in keeping with the War and Peace aims of the Allies, and realising the responsibility of Churches and Christians alike to further by prayer and effort the fulfilment of the petition, 'Thy Kingdom come,' and the bringing in of the time when 'men shall beat their swords into ploughshares, and their spears into pruning hooks,' it resolves to request representation on the proposed Standing Committee to take appropriate action in respect of the League of Nations proposal; also official representation of the Alliance at the United Conference thereon, which the Archbishop of Canterbury has been requested to summon."

Missionary Interests and developments.

The Missionary interests of the Alliance have been steadily pursued and developed during the year. The monthly united Missionary Reunions held at the Alliance House have been uniformly well attended, the interests of both East and West being subjects of instructive addresses given by various speakers, including representatives of the Missionary and Bible Societies. These meetings have afforded opportunity for special Prayer for the work of all Mission Agencies, as well as for the Agents of the Alliance who throughout the War have continued their work under difficulty, but with manifest results, to the glory of God.

EVANGELICAL CHRISTENDOM.

Good work has been accomplished in Malta during the past year. The sad religious condition of the Island under the emphasised intolerance of Roman Catholicism disgusts all who realise that Malta being a Crown Colony, its native inhabitants are entitled to enjoy without molestation full Religious Liberty in accordance with British laws and the prerogative of H.M. the King, who is a faithful Protestant.

The Agent of the Alliance on the Island has continued his quiet circulation of Maltese Gospels (there is at present no complete Maltese Bible). Information has also reached the Council of definite results, intensifying the call for additional workers, and particularly for the services of a wise and God-sent leader to encourage and develop the Evangelical movement among the Maltese. Nothing but the free circulation and reading of the uncorrupted Word of God can break down the ignorance and superstition arising from Roman Catholic intolerance, which overshadows the Maltese. No reform on the Island is more opposed by the Roman Catholic Church than the circulation amongst or possession by the Maltese of copies of the Scriptures, or any other literature pointing to living faith in a crucified and risen Saviour. Now that the War has ended, it is hoped the work may be still more strenuously pursued, and the question of Religious Liberty, already tested by the Alliance in its memorable intervention during the mission of Rev. John McNeill, be answered by more definite action. The Council have asked the General Secretary to pay a brief visit to Malta during the coming summer if circumstances permit.

The Agent of the Alliance in Tunis, North Africa, has continued his work under the superintendence of Mr. A. V. Liley (of the North African Mission), whose reports to the Council, together with Mr. Falzon's diary, are satisfactory, and evidence the hand of God in a country and work presenting exceptional difficulties.

The situation in Russia, where the Alliance has from the earliest days exerted its influence, first for the recognition of Religious Liberty, and more recently in direct Evangelistic work, is perplexing. Autocracy is dead. The old-established intolerance of all but Orthodox Church adherents has passed. At one time, prior to the Revolution and the arrival of Bolshevism, it appeared as if the Prayers of long years and many hearts for a real Evangelical Revival in Russia were about to be answered. But events have proved otherwise, at least temporarily. Russia has become the riddle of Europe, and recent advices from our Evangelical friends there, who need our prayers and practical sympathy as far as it can be extended, point to a fellowship of perplexity. Some great and at present unknown future is in store for Russia. Nevertheless, her 182,000,000 of people represent a unique Mission Field. The Council realise the situation and its requirements and have the subject under continuous consideration. They ask for Special Prayers for Russia, and that the guidance of God may be given in plans and proposals to meet opportunities as they exist or are created, and responsibilities which cannot be overlooked. Such help as is possible is being given. At any time the situation may

change. It is necessary that the Alliance should be prepared with funds.

Religious Liberty.

The Council have had before them the subject of the preservation of the autonomy of the Reformed and Protestant Churches of Hungary. These Churches include the Hungarian Reformed Church, the Hungarian Lutheran Church, and the Baptist Churches of Hungary. The subject presents special difficulties having regard to the unsettled state of South-Eastern Europe, and questions of resettlement of territory arising out of the War, the answers to which must largely depend upon the deliberations transpiring in Paris, and the course of events in the near future. The fact that the Protestant Churches of Hungary, numbering four million adherents, are in danger of losing their freedom, and have appealed for the aid of the Alliance, is reason for giving to the appeal the earnest attention it is receiving.

The close of the War reveals the subject of Religious Liberty in many aspects as one calling for special review. It must be remembered that Roman Catholicism emerges from the ordeal of War unchanged politically or religiously. During the War, wherever the Roman Church has had the power its influence was used against the Allies. Even leading daily papers were obliged repeatedly to call attention to this fact, although the usual vigorous denials were forthcoming. The Vatican demanded a place at the Peace Conference. It has sought predominating influence in the proposed League of Nations. The projected World Conference on Faith and Order, which is the subject of serious reflection on the part of instructed Christians in its claim to constitute true Christian unity, appears to embody another sphere for the influences of Roman Catholicism. The influence of Roman Catholicism to-day is the same which persecuted and burned at the stake the martyrs who gave to England the Protestant Reformation, and which still, in 1919, continues to publish and enforce the Decree "Né Temere," and is ever the avowed enemy of all Protestant Churches and Christians. A warning is necessary in these post War days, when reconstructions are under consideration, against the intolerant assumptions of Roman Catholicism, or any other Sacerdotal system, in any plans for Christian Reunion. Let one test alone be pressed, that of willingness to concede Religious Liberty in its widest interpretation, and the true inwardness of Roman Catholic unchangeable hatred of Protestantism becomes apparent. The attempt to create one vast ecclesiastical organisation or conference professing to dominate the whole Christian world is but an *imperium in imperio*, threatening our Protestant heritage.

The Evangelisation of Britain.

Realising the urgency of the call to home evangelisation the Council, after prolonged consideration, generally approved the following Resolution, the details of which, as to times and seasons, and ways and means, necessitate thoughtful enquiry and wise action.

"Conscious of the call of God, through the War and other circumstances, to our Nation; of an earnest spirit of enquiry, particularly

EVANGELICAL CHRISTENDOM.

amongst members of H.M. Forces returned and returning from the Front; and of the need and value of special occasions for publishing the good news of the Gospel of Christ, the Council of the World's Evangelical Alliance invite the co-operation of Churches and Christians throughout the United Kingdom, and more distant parts of the Empire, in the arrangement of a simultaneous Mission to be conducted mainly in churches, Chapels, and Mission Halls, but to include more closely united meetings as local circumstances may permit. Such a united effort cannot fail, under God, to assist the growth of Christian Unity, and to impress those at present unattached to the Church of Christ with a sense of individual responsibility towards eternal things, and their need of the Lord Jesus Christ as their only Saviour from sin and condemnation. The Council further affectionately ask that this special effort to win men and women to Christ, and to deepen the spiritual life of those already attached to His Church, may be made the subject of earnest and sustained Prayer to God, that the preliminary and all arrangements may receive His guidance and blessing."

International Relationships.

By correspondence, although not by deputation, on account of War and the restrictions on travel, close and friendly relations have been maintained with many Foreign Countries and Branches of the Alliance. Advice and practical help have been given and received. Appeals on behalf of tried or persecuted Christians have been responded to as occasions demanded. It has been the privilege of the Council to receive at Headquarters, deputations or official communications on matters which concern the aims of the Alliance in its international interests. Now that facilities of travel and reunion are returning it is hoped to develop the necessary work of reconstruction, and in course of time, to invite to some convenient central meeting place a conference of international representatives of the Alliance, and other Evangelical organisations, the plans for which, commenced shortly before the outbreak of War, were necessarily abandoned.

Home Branches.

Home Branches have contributed their best, under War conditions, to strengthen the hands of the Executive Council and to further the principles and aims of the Alliance. Hearty thanks are accorded to the Committees and Members of all such Branches for their labours and practical support, upon which the maintenance of the growing work and responsibilities at headquarters largely depends. New Branches are necessary and a matter of urgency. The Council appeal for all possible assistance in this desirable extension work and invite communication with the General Secretary at Headquarters from those in Provincial centres able and willing to assist. A deputation at any time will gladly be arranged and all necessary information and literature be supplied.

Publications.

The Publications of the Alliance have found steady sale, and have been added to by various

pamphlets and booklets, including addresses delivered at the Queen's Hall Meetings. Forms of Prayer for Guided Intercessions have been issued from time to time, and have given evidence of widespread appreciation.

EVANGELICAL CHRISTENDOM, which circulates in many parts of the world, is a valuable link with the necessarily scattered Membership of the Alliance. Letters are constantly being received testifying to its helpful articles, notes, and reviews.

In Remembrance.

The list of those who have been called to their eternal rest and reward during the year is a long one, and includes the names of valued Vice-Presidents, Members of the Executive and General Councils, and Members and Subscribers, whose record of earthly service in many forms of Christian activity, and particularly their association with the World's Evangelical Alliance, calls for mention, and for an expression of the deep sense of loss which their death has occasioned. Among such are Sir Robert Anderson, K.C.B., LL.D., and Sir Andrew Fraser, K.C.S.I., both Vice-Presidents; the Right Rev. Bishop Hasse, D.D., a valued member of the Executive Council; Capt. Wade Thomson, Mr. H. W. Maynard, and the Rev. J. G. Gregory, M.A.—all members of the General Council; and the Venerable Archdeacon A. E. Moule, D.D., Major-Gen. C. G. Robinson, Col. H. B. Savile, C.B., Col. J. Clifton Brown, D.L., J.P., the Baroness Berners, the Hon. Mrs. O'Grady, and other valued members of the Alliance.

The sudden and tragic death of our Chief Clerk and Accountant, Mr. C. G. Barton, and also, a few days subsequently, of his young wife, has also to be recorded with deep regret. Mr. Barton, who joined the Office Staff of the Alliance as a boy, gave eighteen years of devoted service, rising to a position of responsibility and confidence which made the sense of loss still deeper, and one which nothing but the sure hope of reunion can relieve.

Finance and the Future.

Having regard to the exceptional War claims and appeals, and loss sustained by the death of valued and generous Members and friends of the Alliance during the past twelve months, the financial year, although limiting possibilities—as the Council have successfully endeavoured to avoid the creation of debt—has been satisfactory, and again closes with a balance in hand. The continuous rise in cost of labour and materials has affected all Societies. No one can foresee the future sufficiently far ahead to enable an expression of hope that this burden of responsibility is likely to be reduced. Even the next six months will call for the utmost liberality if the normal work of the Alliance is to be maintained, and the Council earnestly and confidently place this position before the Members and Subscribers and ask that it may receive the earnest consideration it demands. Great issues underlie the appeal, and sacrifices in the true spirit of thanksgiving to God and His cause of Evangelical Unity are asked for. "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Notes.

Royal Sympathy.—A welcome letter has been received from Sir Malcolm Murray, K.C.V.O., Comptroller to H.R.H. the Duke of Connaught, conveying the message that His Royal Highness "is in complete sympathy with the valuable work carried out by the World's Evangelical Alliance, and wishes it every success in its efforts for Christian Reunion." The letter will be found on page 64.

Whit-Sunday, June 8th.—Widespread co-operation is being afforded to the Call to Prayer on Whit-Sunday, the text of which, and the influential signatures, are contained on pages 61—64. It has been circulated to the Colonies as well as to European countries. With the consent of the Chaplain-General a copy is being placed in the hands of all Church of England Chaplains to the Forces in this country, as well as in France and Germany. Similar co-operation has been given by the Principal United Board Chaplain, as by the responsible officials for the Wesleyan and Presbyterian Chaplaincies to the Forces. We express the hope the Call will be used in Family Worship and private devotions on June 8th. Surely the occasion will be a good one on which to offer special prayer for the World's Evangelical Alliance in its responsible work, not forgetting to ask that the projected Thanksgiving and Memorial Fund of £25,000 may be realised.

Queen's Hall Meetings.—The crowded nature of this issue of EVANGELICAL CHRISTENDOM makes it impossible for us to do more than state that the closing meetings of the memorable and historic War Prayer Meetings at the Queen's Hall, W., on May 8th, were largely attended, and evidenced the true spiritual power which has accompanied the meetings throughout. Many will be sorry they have closed. Perhaps it will turn out to be the close only of the first series. Who can forecast the future in these anxious times? As Mr. Gooch announced at the evening meeting, the World's Evangelical Alliance stands ready with its organisation to meet the national need as and when it may arise in the direction of united spiritual interests. Will our readers remember that if the Alliance is not prominently before the public with large meetings, it is always working, ever vigilant, and essentially progressive.

A Postponement.—With the approval of the Executive Council, the General Secretary has postponed his projected visit to Malta. Both passage and passport have been secured, but advices from Italy and North Africa, mainly concerned with the present unsettled state of Europe, and possible exceptional delays in travel during the period of demobilisation, have interpreted the guidance of God. Mr. Gooch hopes to fulfil the mission, which is of much importance, later on, during January or February next.

Current Finance.—With most Societies the burden of these anxious times is Finance. We are obliged to sound the same note, and ask that our readers all will seek to relieve the responsibilities of the coming months by prompt payment of subscriptions or donations, and the making up

of deficiency, created by death and other reasons, with thanksgiving gifts. During June some fifty millions of money will be paid out from the National Exchequer in interest on Government loans. Cannot some of this find its way to the funds of the World's Evangelical Alliance without undue pressure upon the givers? We venture to believe this issue of the Magazine alone will speak eloquently for the needs of the Alliance, and we trust in God to move the hearts and hands of its readers.

Executive Council Additions.—We are glad to announce that the following have become Members of the Executive Council: Rev. Arthur Taylor, M.A., Rector of St. Bride's, Fleet St., E.C.; Rev. C. R. Wilson, M.A., Vicar of Christ Church, Gipsy Hill, S.E.; Rev. H. Foster-Pegg, M.A., Vicar of Battersea, S.W.; Rev. R. L. Langston, M.A., Incumbent of Immanuel Church, Wimbledon; and Wm. McCall, Esq. We hope shortly to announce numerous additions to the General Council and those forming the Vice-Presidents of the Alliance.

The Chaplain-General on Reunion.—Speaking from the Chair at the Queen's Hall on May 8th, Bishop Taylor-Smith made some choice comments on Victory, and the present need of Christian Unity in all churches and classes throughout the land. The address, and particularly its personal reference to inter-communion, is valuable. He said:—

"It is now nearly five years ago since the great War began. It is now nearly five years since these united Queen's Hall meetings began. They have been arranged and carried out, month by month, with additional meetings elsewhere, as at the Mansion House and in the Provinces, through the unceasing labours of our friend and secretary, Mr. Martyn Gooch. Members of the Church of England, members of the Church of Scotland, members of the Wesleyan Church, the Congregational Church, the Baptist Church and other Churches have taken their part on this platform and in the hall. The influence of the meetings has been felt far and wide, I venture to say, to the uttermost parts of the earth. Our leaders in Church and State, our leaders in the Services, the Army and Navy, did not hesitate to give God the glory for the Victory which has been given. Not once, nor twice the angel of the Lord brought deliverance in answer to Prayer. It was not our men, noble, brave, heroic, self-sacrificing as they were, that saved us. It was not our munitions, made at tremendous cost, which saved us. It was not our money, given freely and invested without stint, that saved us. It was not the advent of our friends from the United States, though their help was welcome, that saved us. It was, I believe, the goodness of the Lord in answer to the prayers of His people. Therefore we gather once again to give praise and to unite in glorifying Him who gave us the Victory.

"Some time ago there was a book written by several representative chaplains at the front, and the book was called 'The Church in the

EVANGELICAL CHRISTENDOM.

Furnace,' a very suggestive title, for it implied a melting process, a purifying process, and also a uniting process. Those who came from the front tell us how there was fusion through affliction. They said it could not be otherwise. Just as the various parts of metal or ore thrown into the one furnace very soon melt together, so they were compelled to pray together, and praise together, and they very soon found that

"Prayers and praises go in pairs,
Those have praises who have prayers."

"There was, a purifying process at the same time whilst they were in the furnace of affliction. Many of the rough edges were rubbed off, many of the things which they thought were allowable became sinful in their sight, and they would tell you to-day that they are better. As one expressed himself to me, 'I know more of myself, I know more of God, I know more of my fellow man since I went to the front.' Fusion through affliction, and fusion through faith; for not only have two and three been gathered together, but those of different Denominations and different Communion more than once have been made to agree. Yes, there was the fusion of faith as well as the fusion of affliction. The Church in the furnace! and we have felt the heat even on this side the Channel, as well as when we crossed over to the other side, from time to time.

"But there must not only be the fusion through affliction, and the fusion through faith, but there must be the fusion through practice. It is not so much the preaching of unity that is going to bring about unity among the Churches, but it is going to be the *practice* of unity. I remember, some years ago, I had the privilege of being invited to a gathering of the Assembly of the Church of Scotland. I enjoyed very much a seat in the Assembly Hall during the sessions. I enjoyed very much the social gatherings held at Holyrood Palace, night by night, throughout that week. I enjoyed the missionary meeting on the 'last day of the feast,' when they sent forth those to the foreign field who had been carefully selected and prepared. I remember the Moderator turned to me, as I sat in the back, and he said, 'Chaplain-General, you will be able to go to England and tell them that we have the Apostolic Succession here in Scotland!' I said, 'Yes, Mr. Moderator, and Episcopacy without the name!'

"On the last day of the gatherings an invitation came to me to join in their Communion Service in St. Giles' Cathedral. You ask me, did I go? Of course I went, and it was a delightful service, and I realised the grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Ghost. Some would say I had no right, perhaps, to go, being a Bishop of the Church of England, and others might say other things. But I went, and the proof of the pudding is in the eating. And these meetings here during the last five years! If there has been a fusion of the Churches in the battle areas, in those various Expeditionary Forces in France, and Flanders, and Salonika, and Palestine, and Egypt, and East Africa, and Mesopotamia, and now in Russia, I tell you there has been at the same time a great fusion among the Christians

that have gathered from time to time in this Queen's Hall, and I believe the result of these meetings will be found in the days to come.

The Rest of the "Notes."

We hope to publish in the next issue the address given at the Queen's Hall evening meeting on May 6th, by Canon R. A. Burroughs.

A special Form of Thanksgiving for use on Sunday, August 3rd, and particularly at united services of Thanksgiving, is in preparation by the Alliance, and will be available shortly.

Neither the Peace Conference in Paris, nor the official covenant for a League of Nations, have embodied any reference to God or the fact that human wisdom, apart from Divine aid, however great, must of necessity ultimately fail. The fact is one for grave concern.

The Danish Branch of the Alliance is holding a united Conference the last week in June. We have no further particulars.

The Dutch Branch is also meeting in Conference at Zeist on June 18th.

Writing from San Remo an esteemed correspondent suggests that the Alliance should develop its world evangelisation interests by the creation in Paris of a Central Christian Institute, to be the Headquarters of a World's Christian Auxiliary to the League of Nations. The idea is a fine one and will not be lost sight of. There are also pressing developments at home entirely a question of the necessary funds.

Ten thousand copies of the Universal Week of Prayer programme for 1919 were printed and distributed in Korean. The Council gladly met the cost, and at their last meeting also accepted accounts presented for the issue of 15,000 copies in Japanese.

We understand the Irish Branch is holding an "all Ireland" Conference this month. The General Secretary has arranged to spend a week in Ireland (D.V.) in September, and will visit several large centres of Alliance interest.

At the Cheltenham Conference on Christian Reunion this month, the Rev. T. J. Pulvertaft, our able associate-editor, is reading a paper on "Practical Steps towards Union." This is the greatest need of these times. Controversies and discussions on theories are becoming a hindrance rather than a help.

The *Life of Faith* reprinted the Whit-Sunday Call to Prayer for Christian Unity entire, and included the signatures. This live organ, and other religious weeklies are thanked for their constant and cordial co-operation. Some day we shall attract the unconvinced.

Several new and notable appointments of Alliance officials and friends are announced. Rev. Harrington C. Lees is going to Swansea as successor to Presb. the Hon. W. Talbot Rice; Canon W. E. R. Morrow has been appointed to Clifton, in succession to Canon De Candole, now at Westminster; Canon Thornton Duesbery has come from Leyton to Holy Trinity, Marylebone; the Rev. J. L. Evans leaves Holy Trinity, Kingsway, on his appointment to St. Dunstan's, Fleet Street; and the Rev. T. Wilkinson Riddle has been recognised as the pastor of the historic George St. Baptist Church, Plymouth.

Every Christian ought to make some effort to preserve our British Sunday from becoming a day of amusement. By all means let it be made a day of recreation, in which worship finds its due and prominent place.

Sir Andrew Wingate's new book on "Palestine, Mesopotamia, and the Jew," is finding the popularity it deserves. We meant what we said in our last issue, and advise the wideawake to order it.

The Bible is still the most popular book in the world. Last year the British and Foreign Bible Society circulated nearly nine million copies or portions.

A correspondent writes, suggesting "a universal or world religion, founded on the principles of Right or Wrong, as acknowledged by all religions; a religion of which we could all be members, regardless of differences in nationalities, doctrines, or creeds." Unless we have misunderstood the writer, this sounds like a kind of Tower of Babel inverted. It is late for new religions, there is nothing like the religion of Jesus Christ, and some day all nations and creeds will have to bow to it.

Please give special reading to the Supplement in this issue and help the special appeal for those in distress, and others sowing the good seed in difficulty, and personal danger.

Editors, Clergy, Ministers, and all receiving this Call, are asked to secure publicity for it with a view to the widest possible response.

WHIT-SUNDAY, JUNE 8th, 1919.

Call to United Prayer

for Christian Unity, and for the Reunion of the separated Members of the Body of Christ.

A year ago, at the instance of the World's Evangelical Alliance, special prayer was offered at Whitsuntide for the growth of Christian Unity. Those who have watched for the answer of God have seen it in every direction. The prayer of our Lord for Unity is being swiftly answered in our day. The coming of Spring, with its light and warmth, has not been more evident than the advance of that Unity for which so many labour and pray.

It is urgent, therefore, that we should pray without ceasing and persistently for God to take the movement unmistakably into His own hands. It is so promising just now. After all the bitter winter of hardness and division, it is sometimes quite overwhelming to see the buds and the green shoots appearing. But many a spring has been checked, or even ruined, by frosts and biting winds, and it will be sad indeed if the Churches see one more hope disappear, and disappointment and failure follow this new and striking outburst of Christian Unity. We look with real dread upon the bare possibility that all these signs should end in nothing at all, and that prayers, conferences, united services, and manifold labours should have no better result than to fasten the old conditions upon us more firmly than ever. Can the Churches face the world without shame if it can unite and they cannot?

Now only God can help us. The difficulties are so real and enormous that even the bravest may lose heart, but it does seem as if God were bringing us into a new country, as if He were intending to do something very big with His Church, and God can do even this with instruments so weak and imperfect as ourselves.

Let us pray, therefore, that God the Holy Ghost will work a miracle of grace in our hearts and in our time, and that He will quicken Christian love within us. We have all been disposed to rely too much upon argument and clever reasoning and aggressive words, but Christian love has a strange power to charm and to subdue, and it can win its own response where everything else fails.

Prayer should be offered that all Christians may earnestly seek to find the way of Unity, clinging tenaciously to any points of agreement which are won, recognising the good in others and keeping silence when they cannot speak healing words. The controversies in which so many of us have been engaged for a long time have become in large measure unprofitable and unspiritual.

Especially we must keep before us the needs of a lost and ruined world. If the salvation of men lay as heavily upon the heart of the Church as it does upon the heart of Christ, Unity would advance rapidly. The world's sin and sorrow are infinitely greater in importance and reality than the differences which separate the Evangelical Churches from one another. We must remember, above all, that, while we debate, men perish.

If Unity is to be found, it will be around the Person of our adorable and divine Lord revealed to us by the Holy Spirit in the Scriptures. The Apostolic Church on that first Whit-Sunday had no bond of union but in Him. It was only as it began to forget that He died to purchase it by His blood that it cried, "I am of Paul," or "I am of Cephas." Unity must rest on this deepest of all truths that if we are in Christ it is everything, and if we are outside Christ, no matter by what sectarian name we may be called, everything else is nothing.

The World's Evangelical Alliance sends out this Call to Prayer, feeling that the moment is very critical. This next year may bring us all a great deal nearer the goal. Each Church is considering the problem more earnestly and deeply than ever before. We desire that God may have His way with us. It may be just the reverse of our own way, but that does not matter. We simply seek His guidance and His gracious help. We, therefore, recommend that on Whit-Sunday, June 8th, in all Churches special Prayer shall be made for the intervention of God, and that Christian Unity may make a notable advance. God can open the

EVANGELICAL CHRISTENDOM.

windows of Heaven and pour forth such a blessing as we have never dared to hope for.

Not alone in Churches, but also in homes and in private gatherings of Christians, let this Prayer ascend, for without His blessing the holy and Christ-like cause of Unity cannot prevail.

Signed:

JOHN B. ARMAGH, *Archbishop, and
Primate of Ireland.*

A. F. LONDON,

HANDLEY DUNELM,

Bishop of Durham.

F. J. LIVERPOOL,

Bishop of Liverpool.

E. A. MANCHESTER,

Bishop of Manchester.

THEODORE PETRIBURG,

Bishop of Peterborough

W. EXON, *Bishop of Exeter.*

J. W. CARLIOL, *Bishop of Carlisle.*

J. E. CHELMSFORD,

Bishop of Chelmsford.

H. H. HEREFORD,

Bishop of Hereford.

J. SODOR & MAN,

Bishop of Sodor and Man.

ERNEST WORCESTER,

Bishop of Worcester.

J. TAYLOR SMITH,

Bishop, Chaplain-General.

E. GRAHAM INGHAM, *Bishop.*

GEORGE, *Bishop of Edinburgh.*

CHAS. H. STILEMAN, *Bishop.*

HERBERT E. RYLE,

Dean of Westminster.

J. E. C. WELLDON,

Dean of Durham.

J. N. OGILVIE, *Moderator General
Assembly Church of Scotland.*

ROBERT J. DRUMMOND,

Moderator U. F. Church of Scotland.

JAMES McGRANAHAN, *Moderator
Presbyterian Church of Ireland.*

ALEX. RAMSAY, *Moderator Presbyterian
Church of England.*

SAMUEL CHADWICK, *President
Wesleyan Methodist Conference.*

J. D. McCLURE, *Chairman Congrega-
tional Union of England and Wales.*

J. H. JOWETT, *Westminster Chapel,
S.W.*

G. CAMPBELL MORGAN.

HERBERT R. MARNHAM, *President
Baptist Union of Great Britain and
Ireland.*

J. H. SHAKESPEARE, *General Secre-
tary Baptist Union of Great Britain
and Ireland.*

J. W. WALLS, *President United Metho-
dist Church.*

W. A. HAMMOND, *President Primitive
Methodist Conference.*

HERBERT R. MUMFORD, *President
British Moravian Provincial Board.*

A. T. GUTTERY, *President National
Council of Evangelical Free Churches.*

F. B. MEYER

J. SCOTT LIDGETT } *Hon. Secretaries
National Council of Evangelical Free
Churches.*

W. B. SELBIE, *Mansfield College,
Oxford.*

P. CARNEGIE SIMPSON, *Westminster
College, Cambridge.*

W. LAMPLOUGH, *Chairman of Com-
mittee, British and Foreign Bible Society.*

S. NOWELL-ROSTRON

J. H. RITSON

} *Secretaries
British and Foreign Bible Society.*

CYRIL C. BARDSLEY, *Hon. Secretary
Church Missionary Society.*

EVANGELICAL CHRISTENDOM.

MARSHALL HARTLEY, *Secretary*
Wesleyan Methodist Missionary Society.

W. Y. FULLERTON, *Secretary Baptist*
Missionary Society.

P. J. MACLAGAN, *Secretary Presby-*
terian Foreign Missions.

W. NELSON BITTON, *Home Secre-*
tary London Missionary Society.

J. STUART HOLDEN, *Home Director*
China Inland Mission.

A. K. YAPP, *General Secretary National*
Council Y.M.C.A.'s.

E. PICTON TURBERVILL,
World's Y.W.C.A.

F. T. THORNBURGH } *Secretaries*
C. H. IRWIN }
Religious Tract Society.

HORACE MARSHALL,
Lord Mayor of London.

BALFOUR OF BURLEIGH.

SALISBURY.

KINNAIRD.

REAY.

LANGFORD.

CHAS J. GUTHRIE.

DOUGLAS HAIG, *Field Marshal*

W. R. ROBERTSON, *General*
(G.H.Q. British Army of the Rhine).

T. F. VICTOR BUXTON.

A. CAMPBELL, *of Succoth.*

A. WINGATE.

ALFRED PEARCE GOULD.

ALBERT SPICER.

ALGERNON COOTE.

MATTHEW DODSWORTH.

W. MACKWORTH YOUNG.

DONALD MACLEAN.

A. A. DAVID, *Headmaster of Rugby.*

ERNEST M. POLLOCK.

POLWARTH, *President.*

H. W. WEBB-PEPLOE } *Hon. Secretaries.*
R. C. GILLIE }

R. C. HART-DYKE, *Hon. Treasurer.*

HENRY MARTYN GOOCH, *General Secretary*
World's Evangelical Alliance (British Organisation).

NOTE.—Some signatures which would have appeared on this appeal are absent owing to reasons which do not signify other than the same general and hearty approval manifested by the representative signatures already appended.

The following letter has been received from Lt.-Col. Sir MALCOLM MURRAY, K.C.V.O.,
Comptroller to H.R.H. the DUKE OF CONNAUGHT:

Clarence House,
St. James's, S.W.
29th April, 1919.

Dear Sir,

I am in receipt of your letter of the 28th inst., which I have laid before
H.R.H. the Duke of Connaught.

In reply I am desirous to inform you that while His Royal Highness is in complete sympathy with the valuable work carried out by the World's Evangelical Alliance, and wishes it every success in its efforts for Christian Reunion, he has had to make a rule never to sign such appeals as you enclose, and therefore reluctantly regrets that he is unable to accede to your request.

I am, yours faithfully,

(Sgd.) MALCOLM MURRAY, Lt.-Colonel.

Comptroller to H.R.H.
the Duke of Connaught.

WORLD'S EVANGELICAL ALLIANCE
(British Organisation),

19, RUSSELL SQUARE, LONDON, W.C.1.

May, 1919.

Our 73rd Anniversary,

Report of the Proceedings

At the QUEEN'S HALL, W., 6th MAY, 1919.

A Peace Thanksgiving, and Memorial Fund of £25,000.

SUNSHINE and the songs of birds accompanied the day set apart for the Annual Public Meeting of the Alliance held at the Queen's Hall on Tuesday, May 6th, at 3 p.m. In the morning the Hall had been occupied by the Church Missionary Society and some of their missionary enthusiasm and Mr. Bardley's warmth of interest in all accredited movements towards Christian Unity lingered, adding to the evident enthusiasm of the very large meeting at 3 p.m. It was a memorable Anniversary, although not the first time the World's Evangelical Alliance has held an Annual Meeting in the Queen's Hall.

On the platform were many well-known leaders of the Churches, in addition to those announced to take part, Clergy, Ministers and Laymen, despite the crowded programme of May meetings, taking part during the week. We think none present at the Queen's Hall can but have taken courage and gone away thankful for the progress reported and for the work of the Alliance in these anxious times. We trust also all went away equally inspired and determined to share the great task of raising the Thanksgiving and Memorial Fund of £25,000, the plans for which, the General Secretary stated, are under consideration and will be announced shortly. What is such a sum for the world-wide cause of Christian Unity and the furtherance of the Gospel, the only sure basis of Peace and ground for a League of Nations? We do not like to say that the future of the World's Evangelical Alliance depends upon raising that sum, but it is not an amount fixed at haphazard, and we trust the financial needs of the present and future will be taken to heart by all, and that personal co-operation, both by giving and obtaining, will be forthcoming when the moment of appeal arrives. We append a report of the addresses delivered by the Chairman, Sir Andrew Wingate, K.C.I.E., the Bishop of Sodor and Man, and Rev. R. C. Gillie, M.A.

Sir Andrew Wingate, K.C.I.E.

We are met to celebrate the seventy-third Anniversary of the existence of the World's Evangelical Alliance, and I venture to believe that the undoubted success of these great Queen's Hall meetings maintained throughout the period of the War has been due in no small measure to the supporting fellowship that there is upon this platform from all the Protestant Churches and Denominations, and the prayerful spirit of those who have come together. We are under a deep debt of gratitude to all you who have supported us through these years, and have come to the help of the Lord against the mighty. Perhaps the historian of the future may dwell upon two dramatic scenes in the War—the beginning

and the ending. When our men stood at Mons and Le Cateau against ten to one, and when the concentrated storm troops of Germany were hurled against the weak part of our line—a part that could not be strengthened, although it was foreseen—what made our men stick it out? It was certainly not superiority in numbers; it was certainly not organisation, for in both those respects we were outbid by the enemy; it was not superiority in guns—the enemy had ten to one at the beginning, but we were more powerful at the end—it was not our guns that stayed the onrush. Great Generals will tell us that in those times of crisis it is morale, it is something in the men. That morale is spiritual, and we can see the contrast between the recoil at Mons, with our men undaunted, full of cheery hope and expectation, and the recoil at the end of the War of the Germans, the absolute collapse as soon as they thought that victory had passed from them. What was it that maintained that morale in our men? Panic and steadfastness belong to the winds of God. He can sweep a multitude away at the noise of a breath of wind, and He can cause a few to stand.

Prayer and Victory.

The World's Evangelical Alliance has stood throughout the War for the commanding place of Prayer in Victory. We have seen at different times the power of these meetings which have spread from here to other towns, and notably into the Mansion House. But you cannot make prayer in a hurry; you cannot have prayer from a heart full of panicky fear, a heart that does not trust God. The Kaiser called upon God mightily, but there was none to answer. It took the whole of the training of the Old Testament to teach the world to know God as Jehovah; and it has taken the World's Evangelical Alliance nearly three-quarters of a century of training and preparation before it was fit to be used by God as the great instrument to concentrate prayer not only here in this Hall, but, as I have said, in other cities and towns, in the Mansion House, and in many other Mayoral centres in our Kingdom. But it had the organisation ready in almost every quarter of the globe, so that when the call to prayer came there need be no hurry and no ignorance. Each man in every town was in touch with his neighbours, and he had to do nothing but to call them together, as has been done through the Week of Prayer in the first week of each new year for many decades past. We have to thank God for this preparation, and we do thank Him to-day that there was a method by which earnest, effectual fervent prayer was offered throughout our Empire simultaneously by all Churches and Denominations.

EVANGELICAL CHRISTENDOM.

Christian Union.

We have heard it said that we are the "chosen" people. Perhaps so. Certainly we have been the envy and shall be the envy of many. But if we are to be the "chosen" people it has been laid upon the heart of the World's Evangelical Alliance that there must be by prayer an effectual outpouring of God's Holy Spirit upon our nation, that this great victory—and it is a wonderful, an extraordinary victory that will loom larger and larger as the decades take us away from it—that this great victory shall not be our zenith and the beginning of our decline. It may be that our enemy through defeat may fall upon their knees and rise into a "chosen" people. It may be that we may decline if we let prayer slip from our lips and our hearts. But I believe in my country; I believe that we are going to continue in prayer, and in earnest prayer. For, just as there has been a great wild creature rise in the centre of Europe that has needed the combination of the whole of the countries to meet it, so probably there is going to be a great spiritual creature arise, yet more dangerous, which requires the union and combination of God's people to meet it. We can no longer afford to be a divided Church, we can no longer afford to be rivals with grudging one toward another. There was a wall once upon a time between England and Scotland; there was a wall, a great wall, round China. I have no doubt that those walls at the time they were built were necessary; they were measures of self-defence. The divisions between our Churches may also have been necessary. But what has caused those material walls to disappear or to crumble into ruins with the lapse of time? It has been because the animosities on either side of them ceased to exist and the structures were no longer required. And so one feels that the time has come, in the presence of the coming danger to the cause of the Gospel of Jesus Christ—the time has come when those religious differences should disappear, when those walls of separation should crumble into dust, and we should all be able to join hands one with the other in meeting the great necessities of the world; not only in combating the coming Antichrist, but in going forth to the hundreds of millions who after nineteen hundred years are still without the knowledge of our Lord and Saviour, Jesus Christ. It is time that we rose up in our might as a Christian people and did something worthy of the vocation wherewith we are called.

A Forward Movement.

So the World's Evangelical Alliance has before it a great future. It is looking forward to reconstruction in many countries. There are young nations springing into life, and these young nations can do nothing with freedom except they get into their hearts the fear of God, the love of order and good discipline, and quietness of spirit. These things all come from the Bible, and the World's Evangelical Alliance is looking forward to going into those new countries and giving them those things that have made our own people steady in recoil and merciful in advance.

The Council of the Alliance is about to ask for a sum of money—I believe, £25,000—not a large sum, but a sum which will be absolutely necessary if it is your wish that the work of the last three-quarters of a century, which has been so much

spade-work, should now make the ground ready for a great harvest.

The Bishop of Sodor and Man.

Sir Andrew Wingate and Ladies and Gentlemen,—We meet at the dawn of a new era. Old things are passing away, never to return. The horrible and terrible War has closed, and closed in a great and glorious victory for justice and mercy, for freedom and progress, for righteousness and civilisation, and, we pray, also for the Kingdom of God; whilst we have been reminded more than once already that we are waiting in this momentous week with anxious minds and with praying hearts for the conclusion of that victory in a permanent peace. The Central Powers, denuded of military might, have fallen before the forces of anarchy and have passed into a state of revolution. Crowns have fallen, thrones have perished, kingdoms have been destroyed, and the nations of Europe are now in a condition of anarchy and ruin.

I have never from the outset of the War felt it possible to confine the War to the world plane. It has always seemed to me from the very beginning, confirmed after our experiences of the character of the War, that we could not relate it merely to political causes, nor to interpret it as springing only from economic sources. The War has been a great outbreak of Satanic powers, and if we needed any further proof of this I think we may find it not only in the character of the War but also in its consequences. I verily believe we have been fighting not simply against the Kaiser and the military powers of Germany, with her doomed and duped Allies, but, in the words of St. Paul, "against principalities and powers, against wicked spirits in high places."

During the past four and a half years it has been to the great credit and wisdom of the World's Evangelical Alliance that it has again and again asserted the necessity for viewing the War from a spiritual standpoint; and I for one with you, and, I am quite sure, you with me, thank God for all that has been accomplished for Him through the Alliance, and all that He has accomplished through the Alliance for us; and I am equally convinced we are all praying to-day that by His abundant blessing there may be greater achievements through its agency in the future.

But if the War has ended in a state of revolution, so far as great nations in Europe are concerned, it has also closed with a great need of reconstruction in our own country. Old subjections and old relations are passing away, ancient habits and customs, time-honoured methods and manners, historic agencies and institutions are all passing rapidly in the crucible, and no one can see in what shape they will re-issue. As a nation we are at the parting of the ways. Never, I believe, has there been a time more critical than now, and if we are men and women of vision, believing as we do, not one of us in this hall will fail to respond with whole-hearted consecration to the eloquent appeal that has fallen from the Chairman's lips to-day.

May I humbly suggest three centres around which our thoughts may profitably gather? I will think with you briefly of the basis of the Alliance; secondly, with the nature of that basis; and thirdly, of the objects of that Alliance.

EVANGELICAL CHRISTENDOM.

The Basis of the Alliance.

As I have already said, we have met at this most critical time in the history not only of our own Nation and Empire, but of the world, and we have met as Allies in the Evangel. This thought was expressed by our Chairman this afternoon. We are not rivals; we are allies in the Gospel of our Lord. We are not competitors; we are comrades in the Lord of the Gospel. The Evangel is the basis of our Alliance; and I venture to say here with all the conviction at my command, that if revolution in our own country is to be averted, and if reconstruction is to be promoted, it can only be by a national espousal of the principles of the Gospel of Jesus Christ; it can only be as these principles are applied to our individual, our family, our social, our industrial, our commercial and our national life. In other words, we can only be saved by the Gospel of Christ and by the Christ of the Gospel.

The Nature of the Basis.

Let me pass on to think with you of the nature of this basis. I am one of those who believe that never was it more necessary to define our terms than to-day. We all know how the same word is used in different senses and with different meanings by different people. Therefore, when discussing any question with anyone, I begin by a mutual understanding the terms. Will you forgive my saying quite frankly that I think there are many people who use the term *Gospel* without really understanding its full import? Therefore, although I may seem to many of you dealing with very elementary principles, yet I think it is more than ever incumbent upon us to get back to the principles that are elementary and grasp them afresh in all their fulness and power.

What then is the Evangel? It is the Gospel, the Good News, the glad tidings. But, remember, it is not to be regarded as being the first of many gospels, or even the best of all. No, it is the Gospel, as being the only Gospel that can deal with that which lies at the root of all the misery and suffering and cruelty in the world. It is described by St. Paul as "the gospel of God." It is, in other words, Divine in its origin, full of mystery, and the greatest of all mysteries, and yet because it is Divine it is consistent with the Divine character. It is further "the gospel of the grace of God." The grace, i.e., the redeeming, restoring, renewing love undeserved, mercy unmerited. It is also "the gospel of the glory of God," imperfectly translated in our English Version as "the glorious gospel." "The gospel of the glory," as issuing from the glory, as partaking of the glory, as conducting to the glory of God. The gospel of "the grace," which is the prediction of "the glory"; the gospel of "the glory," which is the completion of "the grace"; "the grace," which is the manifestation of "the glory"; "the glory," which is the consummation of "the grace."

It is also "the gospel of Christ." If God be its Author, then Christ is its subject—its substance and meaning. He is the Alpha and the Omega, the beginning and the end of the Gospel. Without Christ there is no Christianity. Christianity is Christ—The incarnate Christ, the redeeming Christ, the glorified Christ, the Christ of Bethlehem, and of Calvary and of Olivet; the Christ

who was conceived by the Holy Ghost and born of the virgin Mary; the Christ who lived the immaculate life and who died the atoning death; and yet the Christ who is not dead, but lives and lives to reign; the Christ who is the Saviour of all men, of every race; that delivers all who trust in Him not only from the guilt but also from the power of sin; the Christ who is the world's Emancipator—and the emancipation of the world is only possible in and through the Christ—not the Christ of a shadowy dream, but the Christ of a historic fact; not the *idea* of Christ, but the *person* of Christ.

The Gospel is not only "the gospel of God," and "the gospel of Christ," but it is also "the gospel of the kingdom." When He was born the wise men—and they were wise—asked the question, "Where is he that is born king of the Jews?" and when He died Pontius Pilate, a prophet indeed, wrote on the cross the inscription, "The King of the Jews," while no phrase was on the lips of our Lord more frequently than the words "the kingdom of God," "the kingdom of heaven." The kingdom, then, is included in the Gospel, and the Gospel embraces the kingdom, the kingdom that is and is to be, the kingdom that is coming and will come, the kingdom that is the one hope of the world and the one desire of all nations.

But St. Paul describes it with a holy audacity as "my gospel," and then linking those to whom he was writing with himself, as "our gospel." And yet we see at once what he meant. It was the gospel of an individual acceptance, of a personal possession; it was the Gospel which, as we have seen, is Christ, and having accepted Christ, Christ was his. "I am my Beloved's, and my Beloved is mine"; "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." "My gospel," and yet "Our Gospel," in the sense not only of possession, but also of trusteeship. If there be one appeal that never fails to an honourable man or woman, it is that of fidelity to trusteeship. You and I, then, are trustees of this Gospel. It has been committed unto us not simply and solely for our own salvation. If I did not realise that the Gospel was some purpose greater than my own individual deliverance, I should never have the joy which thank God, is mine, because I regard the great Evangel as a sacred trust that I may pass on with its blessings to others. This then is the nature of the Evangel. Have I exhausted its definition? Far otherwise. I have asked you to think with me of the Gospel of God; the Gospel of Christ, the Gospel of the kingdom, my Gospel, our Gospel.

But, remember—how, indeed, can we forget—recalling our great Church Missionary meeting this morning, or what has fallen from the lips of the Chairman this afternoon—the Gospel is for the world. Our Lord, with a vision looking through the ages, according to St. Mark, said, "This gospel must be published among all nations," and according to St. Matthew, "This gospel shall be preached in the whole world." Think, then, of what the Gospel is in the words of Mr. Fullerton's prayer, the redeeming love that embraces the whole of a lost world. Now relate this to the appeal for £30,000, of which we have heard to-day—viz. that the World's Evangelical Alliance should in this great day of oppor-

EVANGELICAL CHRISTENDOM.

tunity seize the privilege, when Faiths are falling and Churches are crumbling, of proclaiming in Europe the Gospel of the living Christ to those who know Him not or only know Him imperfectly. This, then, is briefly the nature of the Basis on which we meet this afternoon. We are allied in and for the Gospel of God, of Christ, of His kingdom and the Gospel for the world. In other words, we are one in the faith that Christ is the Saviour of all men and the Sovereign of life; the Saviour from all evils and the Sovereign over all forces.

The Objects of the Alliance.

With those thoughts in our mind, let us pass finally to consider some objects of the Alliance. What, then, are some of the objects we have in view in our meeting to-day? Whether we are members of the Alliance or no, the fact that we are here is proof patent that we realise we are allies. Whether we are Church people or Nonconformists, whether we belong to this section of the Church, or that, we are united in an alliance, and we are allies on the basis of an unchanging Gospel, the living Christ, "the same yesterday, to-day and for ever." It would be possible for me to take up much more time than you would be prepared to give me to discuss with you all of the objects we have in view. But in order to systematise my own thoughts and yours I will confine them to three words that are found in the first chapter of the Epistle to the Philippians, if I may say so, St. Paul's most beloved church, the one church with which he found no fault. In that chapter the word "gospel" occurs six times, and I will select three terms with which the Apostle defines certain objects which were fulfilled then as illustrating the aims of the Alliance now.

"Fellowship."

"I thank my God," he says, "upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel." "Fellowship," comradeship, partnership, they were united in the unity of the Gospel, they were one in the one Lord. In like manner, we are many, and yet we are one. Many members, yet but one body. In membership we are "many," in body we are "one." As organs we are many, in spirit we are one. Whatever diversities may exist in modes of administration, or in forms of worship, and however we may differ in conceptions of truth or in expressions of faith, we are all one in Christ, the one Christ is in us all. This, of course, we profess, this we all believe. But, do we practise what we profess, and enjoy what we believe? Not, I think, as much as we ought. There is more division in the Church, and less unity, than there ought to be; there is too much competition and too little co-operation. Fellowship is the word that expresses one object we have in view, that we may feel and know that we are partners and colleagues, comrades and brethren—in a word, allies. Surely one great object of the World's Evangelical Alliance is to promote and foster the spirit of Christian fellowship between all who love the Evangel of the Lord and the Lord of the Evangel. When we united in the prayer offered by Mr. Yates before we entered the hall, and when we joined in the

prayer since offered by Mr. Fullerton, and indeed in the whole of the proceedings of to-day, I have felt how fully we were all enjoying this spiritual fellowship in the Gospel; while it is surely the aim of the World's Evangelical Alliance to make this fellowship more fruitful and more abiding in the experience of the Church.

Defence.

St. Paul passes on to say: "I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers with me of grace." If there be an attack we know there must be either a defence or a surrender, one or the other; and just as the Gospel was attacked in St. Paul's day, so it is attacked now. It was attacked then, as it is now, by those who profess the Gospel, and by those who oppose it. Sometimes the attack comes by way of addition to the Gospel, and sometimes by way of subtraction from the Gospel. Sometimes the attack is by dilution, and sometimes by accretion. There are those, e.g., who profess to accept the Gospel, but do not regard it as final and complete, and therefore proceed to add to it other theories and other supposed revelations. There are others, again, who would eliminate this miraculous fact, and that miraculous fact, until the fact of the miraculous almost, if not entirely, disappears, and all with the view of making the Gospel more acceptable to what is called the modern mind; and so a Modernist Gospel by way of subtraction is suggested. But, my friends, you and I, with St. Paul, are resolved, God helping us, to stand for the defence of the Gospel—that is, the primitive and historic Gospel. It does not suffice for me, at any rate, when men say they believe in the living Christ. No; it is the Risen Christ in whom we believe. There is a difference. The risen Christ must be living; the living Christ need not be risen. But it was the gospel of the risen Christ that revolutionised the hearts and lives of the primitive disciples. It was the Gospel of the Resurrection that was the message of Apostolic times. It was the Gospel of man redeemed in body as well as spirit that was revealed and ratified by the fact that Christ rose again from the dead—not only in the spirit but also in the body. The body was changed, it is true, but it was His body—spiritualised and glorified—in which He appeared and afterwards ascended into the heavens. Because the World's Evangelical Alliance stands for the primitive and Apostolic Gospel, the Evangel of the Manger, the Cross, and the Throne, the message of complete and universal redemption, which I have ventured to define this afternoon, I am standing and you are standing to-day with the World's Evangelical Alliance.

"Confirmation."

Lastly, "the confirmation of the Gospel" is the object of the Alliance; not only fellowship in the Gospel, not merely the defence of the Gospel, but also its confirmation. We are called in other words to establish the veracity of the Gospel of Christ, to prove its power, to demonstrate its truth, to bear living witness—or witness in life—to its spiritual potency. Let me just give two brief illustrations. Is this Gospel in which you and I believe a redeeming message? Has it redeemed you and me? Are we now being redeemed by

EVANGELICAL CHRISTENDOM.

it? Do we experimentally know its saving power? If so, our lives will prove it, the evidence will be in our conduct. Our character will reflect its redeeming potency. Because it has redeemed us it is shown to be a redeeming Gospel. To my brethren of the ministry I would say, "If you want to prove the truth of the great Evangel, preach it; preach it fully, preach it fervently, and the Gospel will verify itself. I am as certain as I am standing on the platform of the World's Evangelical Alliance that if the Gospel of the Living Christ, the Risen and Ascended Lord, were preached in the power of the Holy Ghost, it would confirm its own truth in the experience of the people. Secondly, let us briefly ask, Is it a uniting Gospel? Of course it is. In the pages of the New Testament, and in the history of the Church it has united all races, all nations, all classes in a redeemed society, spiritually at least, one. Is it not uniting us here to-day?, is it not uniting us to-morrow when absent in the body, but present with one another in the spirit? I have often heard, e.g., the names of those taking part here this afternoon—the President, Mr. Yates, Mr. Pallerton, Mr. Gillie, Mr. Gooch, and others. But now the men who bear the names are known to me, now we have come into touch with one another, now the fellowship has been deepened and extended, now we have confirmed the uniting spirit of the Gospel, and we are more than before united in the spirit of our one Lord and Master. Thus the World's Evangelical Alliance is fulfilling to-day its object in this respect. It is uniting us to-day, and confirming its uniting no less than its redeeming power.

But I must hasten to a close. Let me, however, make my position clear. I cannot feel and do not think that spiritual union and fellowship, necessary as it is, is sufficient. With all my heart I believe in spiritual fellowship and union, and I want to do all I can to cultivate it. I am here this afternoon if perchance I may say anything that will develop it. But spiritual unity, great and glorious as it is, is in one sense ineffective. It does not present one unity to the world. The world cannot understand spiritual unity. Spiritual things are spiritually discerned. Men of the world cannot comprehend why we are so divided, why, e.g., I cannot have closer and more evident fellowship with my brethren on the platform, and they with me, and their people with mine, and my people with theirs. Our unhappy divisions are a serious hindrance to the progress of the Gospel. We sadly need more than spiritual unity. We long and pray for such corporate unity as will impress and convince the world.

As I passed from my home yesterday with a friend, I pointed out a district in which there are seventy people living, with ten places of worship! O the pathetic tragedy of it all! In the prayer that our Lord offered you will remember He said, "That they all may be one." Why? "That the world may believe." And because I am confident that the Evangelical Alliance is creating the spirit and the atmosphere in which, I think, the re-uniting spirit in the Church will be born, I support with all my heart the World's Evangelical Alliance. I will only say as I sit down that if there be one possession more than another that will hasten the day when our divisions—I do not say will disappear, but will dis-

solve to re-appear as complementary sides of truth, when each will contribute its witness to the full revelation of the Christ—it is the spirit of love. "By this shall all men know that ye are My disciples indeed, if ye have love one toward another." We can at least pledge ourselves to cultivate the spirit of love. We can pray for it. We can live for it. We can thus hasten the day when our Lord's prayer will be fulfilled, and we shall be one that the world may believe that the Christ was indeed sent by the Father to be its one and only Saviour and Lord.

"Gracious Spirit, Holy Ghost,
Taught by Thee we covet most,
Of Thy gifts at Pentecost,
Holy, heavenly love.

"Love is kind and suffers long,
Love is meek and seeks no wrong,
Love than death itself more strong;
Therefore give us love."

THE CHAIRMAN: We thank the Bishop for that wonderful address, and I am sure we shall all follow him with our prayers, that he may be able to distribute with increasing largesse these riches of Christ which he has been expounding to us.

I ask your prayers also for our General Secretary, Mr. Gooch. Heavy burdens have rested upon him during these years of War, and these are the closing meetings of that series. He will be called upon to take one or more tours abroad in the interests of the Alliance. Will you remember him in your earnest prayers, that he may be gifted and empowered with and made full of the Holy Spirit to carry the Gospel of Christ and the cause of Unity to many nations?

Rev. R. C. GILLIE, M.A.

Mr. Chairman, ladies and gentlemen,—A distinguished politician said to me a little while ago that while he knew he was a man of limited intellect he had learned in twenty years of political experience to distinguish a good point from a bad point. If I may say so, after twenty-five years of public speaking, I have learned when to make a short speech and when to make a long one, and I am going to make a very short one this afternoon.

There is no doubt that to-day every religious and philanthropic Society has to undergo scrutiny, not as to the way in which it keeps its accounts, but as to the way in which it is worthy to live. Any Society which has failed to keep the centre of religious interest, any Society that has become antiquated in method, any Society that has scant breath of life is not going to pass far into this new era. You have a right to ask, Has the World's Evangelical Alliance a right to live? We answer humbly but sincerely that we believe it has. It is still morn with the Alliance; its sun is still rising.

You know what we stand for—for the great and sacred ideal of Christian Unity. But not Christian Unity anyhow, under any conditions, but Christian Unity round the person of our crucified and risen Saviour. We have a special task—to create an atmosphere in which all special efforts toward definite Reunion can be advanced swiftly; it is ours to make the right atmosphere by the

EVANGELICAL CHRISTENDOM.

enabling grace of God. If you have right weather and put seed in poor soil, it will give you a better harvest than if you put the seed in good soil with wrong weather. We are seeking help from God that we may have the right weather for this movement to-day.

To sum up what we are attempting to do, we have three watchwords—Fidelity, Fearlessness, Faith. Fidelity to the ancient trust. We stand for the Gospel of our Lord, and we stand for it in its fulness and freedom. But also Fearlessness in seeking to understand the new situation and adjust ourselves to the new demands, and to give ourselves to the help of the younger generation. I should leave the Alliance to-morrow if the fervently believing young men and young women are not going to come and join us. We rejoice to see amongst us this afternoon so many young men and women.

Just a word about the future. We have got plans. Why? Because we have got responsibilities. We cannot live without plans; our plans have sprung from our responsibilities. There are three great ideas, three great lines of activity that we want to pursue immediately. The first is to foster and guide movements toward Re-union. The second is to initiate and urge forward and farther the Evangelization of England. And the third is to re-build and re-plant Evangelical religion in countries in Europe where it has been broken, or where it has not been.

We want to promote Christian Unity and to guide Re-union. There is the greatest danger that the leaders may be leaving behind the rank and file, and a great process of education is needed if there is to be Re-union that really heals the wounds from the inside rapidly. The wounds must be cleaned and healed from the inside, and if that is going to be done people want educating to right thoughts of Re-union. Frankly, we need more money if that is to be done and we are about to ask for a Thankoffering sum of £25,000. If the cause of Christian Unity and Re-union is sacred, and if to promote it is doing the will of God, we believe we have a right to ask for that sum.

The second great plan we have got is the Evangelization of England. We have got on our hearts the many "sheep without a shepherd." We believe that in many towns and cities and

districts there is a vague longing, a wistful desire to evangelize. But people cannot get together; they are afraid, they have got discouraged; they want some central fund, some central Organization to lead them and to crystallize them into actual effort. A great many people are hesitating, though they want to see England evangelized to-day. They are hesitating sometimes because they say, "We do not know what the cutting edge of the Gospel is to be; we do not know exactly the aspect of the Gospel that is specially needed to-day." They are holding back. We say, let us take the living Christ, the Christ of the Cross and the Resurrection, and make Him vivid to men; and so we present Him as a Saviour from guilt, from moral impotence, from groping occultism and from social chaos. And there are men who want Him. We believe there is no need for a new message in presenting the living Christ. Think of those dim disillusionments. How many homes and hearts are grey and dark and sombre to-day! How many young people are building their little homes on vague thanksgiving to God. But they are not satisfied, they are not secure; they know they want something to give full benediction to their thanksgiving. We believe there is an open door to such, and therefore we say, "Let us in our cities or towns get together those who are eager and full of the urgency of this task; let us unite them and help and encourage them in this activity for the evangelization of England. And we want to help rebuild the cause of Evangelical religion in war-stricken countries and populations, France, Russia, and other parts of Europe, and take there the Gospel to hearts that have been broken, broken open in the breaking. There are doors that used to be shut, and they have been broken open, broken down. The opportunities are going to be great. Therefore we want to be ready, and must possess the necessary means. If these are plans of God, as we believe they are, and if we are worthy because we are willing to carry them out, the trust will be put into our hands. If you are worthy because you are willing you will share that trust; and we shall see a fairer dawn, a more fragrant springtime, a fuller giving, because there are hearts that are ready, hearts that dare, hands that give, and that are true, true to Him Who works to-day, Who still works miracles.

"There are many things which for me are more sacred than my life. My loyalty to Christ is infinitely more sacred. The authority of truth is more sacred. Honesty is more sacred. The moral, the intellectual, yes, and the physical well-being of my fellow men must be more sacred to me than life. It is not man's life which is sacred, but man himself, and if, for the maintenance of the true worth and dignity of man, it is necessary that life should be surrendered, it must be surrendered without shrinking."

DR. DALE.

The World's Evangelical Alliance (British Organisation).

Incorporated, 1912.
Balance Sheet, 31st March, 1919.

LIABILITIES.		£	s.	d.	£	s.	d.
(a) NEW ALLIANCE HOUSE FUND.							
Balance 1st April, 1918		7,000	0	10			
Less: Excess Expenditure over Income		45	3	0			
					7,949	17	10
(b) GENERAL PURPOSES FUND.							
Balance 1st April, 1918		2,543	12	11			
Add: Excess Income over Expenditure		217	18	1			
					2,761	11	0

R. C. HART-DYKE, Treasurer.
R. C. GILLIE, Hon. Secretary.

£10,711 8 10

ASSETS.		£	s.	d.	£	s.	d.
(a) NEW ALLIANCE HOUSE ACCOUNT.							
Purchase of Lease and amount paid on account of Equipment and furnishing 18, Russell Square		3,572	7	0			
Cash at Bank		48	13	4			
Investments at Cost							
(1000 Merchant Trust 4% Debenture Stock		2,018	13	4			
(2000 Trust & Agency Co. of Australasia Ltd., 4% Debenture Stock		2,800	0	0			
					7,949	17	10
(b) GENERAL PURPOSES ACCOUNT.							
INVESTMENTS AT COST							
£500 Merchant Trust 4% Debenture Stock		500	0	0			
£202 2 6 Bank of England Stock		202	0	0			
£206 6 3 War Stock 1915-1947		206	0	0			
£100 0 0 National War Bonds 1928		100	0	0			
Cash at Bank and in hand		851	11	0			
					2,761	11	0

£10,711 8 10

In accordance with the Provisions of Section 113 (Sub-Section 2) of the Companies (Consolidation) Act, 1900, we report to the Members of the World's Evangelical Alliance (British Organisation) (Incorporated 1912) that we have audited the above Balance Sheet dated 31st March, 1919, and have obtained all the information and explanations we have required in reference thereto. In our opinion such Balance Sheet is properly drawn up so as to exhibit a true and correct view of the state of the Company's affairs, according to the best of our information and the explanations given us, and as shown by the Books of the Company.

19/21, Queen Victoria Street, E.C.4.
11th April, 1919.

J. & A. W. SULLY & Co., Chartered Accountants,
Auditors.

Receipts and Payments for the year ending 31st March, 1919.

RECEIPTS.		£	s.	d.	£	s.	d.
To Balance in hand of Treasurer 1st April, 1918					703	12	11
RECEIPTS.							
Subscriptions, Donations and Thank-offerings		3,710	18	10			
Dividends (including Income Tax recovered)		87	7	8			
Publications, including "Evangelical Christendom"		128	1	3			
Legacies		177	1	7			
					4,003	9	4

R. C. HART-DYKE, Treasurer.
R. C. GILLIE, Hon. Secretary.

£4,817 2 3

PAYMENTS.		£	s.	d.	£	s.	d.
BY PAYMENTS.							
Honoraria to Society's Agents		164	13	0			
Salaries, Wages, and Gratuities		777	10	0			
Travelling & Deputation Expenses		41	12	10			
Stationery, Printing & Advertising		124	13	10			
Postage and Sundry Expenses		87	4	11			
Movement for National Revival of Family Prayers, Movement for United National Prayer, Annual and other special Meetings		1,641	16	2			
Publications, Sundry, including War Posters, Annual Report, & "Evangelical Christendom"		549	6	9			
New Alliance House, Ground Rent, Rates, Taxes, Caretaker, &c.		150	0	0			
Universal Week of Prayer, including Grants to Foreign Branches		302	11	9			
Auditors' Charges		23	2	0			
Purchase of £100 National War Bonds, 1928		100	0	0			
					3,063	11	3

BALANCE
Cash at Bank and in Hand 851 11 0
*About £600 will be required on May 1st. £4,817 2 3

We have compared the above Accounts with the Books and Vouchers relating thereto, and certify them to be correct. We have satisfied ourselves that on 31st March, 1919, the Society was possessed of the following Investments: £500 Merchant Trust Limited 4% Debenture Stock, £202 2 6 Bank of England Stock, £206 6 3 War Stock 1915-1947, and £100 National War Bonds 1928.

19/21, Queen Victoria Street, London, E.C.4.
11th April, 1919.

J. & A. W. SULLY & Co., Chartered Accountants,
Auditors.

The New Alliance House Account. Receipts and Payments for the year ending 31st March, 1919.

RECEIPTS.		£	s.	d.	£	s.	d.
To Balance in Hand of Treasurer, 1st April, 1918					106	0	6
RECEIPTS.							
Dividends		144	11	8			
Income Tax Recovered		50	0	0			
					194	11	8
Transfer from General Fund in respect of Ground Rent, Rates, Taxes, Caretaker, &c.					150	0	0

R. C. HART-DYKE, Treasurer.
R. C. GILLIE, Hon. Secretary.

£450 12 2

PAYMENTS.		£	s.	d.	£	s.	d.
By Ground Rent, Rates, Insurance, Electric Light Wages and Sundry Expenses					389	14	8
BALANCE.							
Cash at Bank					80	17	8

£450 12 2

We have compared the above Accounts with the Books and Vouchers relating thereto, and certify them to be correct. We have satisfied ourselves that on 31st March, 1919, the Society was possessed of the following Investments: £2500 Trust and Agency Company of Australasia Limited 4% Debenture Stock and £1000 Merchant Trust Limited 4% Debenture Stock.

19/21, Queen Victoria Street, London, E.C.4.
11th April, 1919.

J. & A. W. SULLY & Co., Chartered Accountants,
Auditors.

Reunion Notes.

Religious Liberty. "Who ever heard of Teschen?" has been asked. When we read the many discussions on frontiers that have to be established and on burning European questions we are ashamed of our ignorance and astonished at the complexity of European affairs in the old Austrian Empire and its neighbours. We are afraid that our ignorance is shared by the great majority of those who a year ago considered themselves well informed concerning the political state of the Continent and are now ashamed to find that their knowledge was as superficial as it was almost impossible to improve. We know very little of Hungary and the border conditions that have given rise to acute religious differences. We are unable to put our hands on impartial information that will test the truth of conflicting statements. Hungary has a large Protestant population and many of its leaders were heart and soul supporters of the German aggression that brought ruin on the world. They were privy to the attack on Serbia and never raised their voice against the policy of their country. They stood by it to the end and they have suffered for their action. But that suffering should not be increased by the dread of religious persecution on the part of any new Power that will be set up in the Protestant district. Jugo Slavs bring accusations against Hungary and support them with statistics and stories of cruelties. Hungarians assert that they have treated the Orthodox within their borders with consistent toleration and that they have suffered much at the hands of the Roumanians. It is impossible for those who are not closely acquainted with history that has not been investigated by the impartial outsider to decide, but we hope that in any settlement that will be made the rights of all men everywhere to worship God in accordance with their conscience and to train their children in their own faith will be rigorously preserved. The League of Nations is silent on this point but the Peace Conference before assenting to the establishment of New States and the transfer of territory is bound to make a primary condition of self-Government the right to religious freedom. For our part we confess we have not sufficient local knowledge to pronounce any opinion worth considering on the drawing of frontiers or the redistribution of territory, but as we have stood for religious liberty and have advocated its enjoyment by men of all Creeds and the right and duty of the propagation of views conscientiously held on a spiritual basis, we are bound to express the hope that the Powers will safeguard most effectively the rights of all peoples, wherever they may be, to the full exercise of spiritual freedom. It is impossible to satisfy the bigots who demand uniformity and the suppression of all spiritual dissent from the predominant form of Faith. No State can possibly progress and do its duty that denies the fullest freedom to any of its subjects when the call of God comes to the consciences of men. The day of persecution for

religious conviction ought to end. On this point no doubt can exist, and for our part we cannot believe that men of the character of President Wilson—whose great Republic has always adopted perfect religious equality—or Mr. Lloyd George will be parties to any settlement that will deprive Hungarians of the liberty the subjects of their own States possess or will place round the necks of any section of the human race chains that will prevent the fullest exercise of religious liberty. If this be the case we can trust the future.

The League of Nations.

A dream has come true. The foundations of a brotherhood of Nations have been laid, and although there is studied vagueness in some of the provisions and there are checks to the effectual action of the League when international passions run high, the cause of peace has undoubtedly been advanced by the creation of the League. It is noteworthy that this document, which has been hailed as the most Christian international treaty ever signed, is without any reference to God or the Prince of Peace. That however is characteristic of all modern international instruments and with the world as it is, and pagan powers joining Christian states in the government of international relations, nothing else could be expected. But the sole guarantee for peace and progress on lines that will permanently secure the aim of the men who wish to see peace on earth is the acceptance of the teaching of the Saviour of humanity. The motive power that lies behind all regenerative plans that will be effective is the love of God. Man cannot be truly served unless those who strive to serve Him base their service upon Him who said "Inasmuch," and we who are loyal to the Saviour must never lose sight of this fact. We have a commission to win men from all unrighteousness to God through the preaching of the Gospel of redemption. A world that knows it is redeemed by the Son of God with its rulers desiring above all things to do His will, is a world in which war will be impossible. The League of Nations can do something. The love of man—the recognition of men as brethren in Christ will do much more and the influence of the League of Nations will be increased by the winning of men to Him whose teaching makes peace with God the first duty of men and imposes upon His followers the obligation to love the brotherhood. We as Evangelical Christians cannot make the Sermon on the Mount inferior to the League of Nations. The League is to be honoured in so far as it follows that Sermon. We are thankful it has done so. It is for us as Christians to do all in our power to prove that we are as eager for the Spirit of Love in the Church of God as the Allied statesmen are for peace among the Nations.

EVANGELICAL CHRISTENDOM.

The Enabling Bill. In Church and Nonconformist circles the Enabling Bill which endeavours to improve the machinery of the National Church in its administration has attracted much attention. Opinions differ as to the real scope of the measure. Among its advocates some maintain it only removes administrative grit and strives to give the laity a voice in the government of the Church. Others hold that it means a revolution that will free the National Church from the control of the State and will result in self-government and the retention of the Establishment. On the other hand it is argued that the Bill is a prelude to Disestablishment and is an effort to set up machinery that can be utilised for the transformation that will take place when the separation between Church and State takes place. We have as an Alliance no opinion on the question of Established Churches. For us the religious Establishment of a Church is not a matter on which our members are called upon to have a uniform opinion. As observers of contemporary life we note in the National Church and in non-Episcopalian Churches similar weaknesses and the acknowledgment of failure is honestly expressed by men of all Churches. It seems to us that it is possible to place too much weight on machinery and to imagine that one form of Government or status has too great an influence on the life of a Church. The spiritual progress of a Church does not depend on its organisation. It depends primarily on something much deeper, and has its source in its faith in the Living God. Our weakness to-day springs from lack of trust in God and from our falling short of His declared will. We have not the spirit of consecration that will alone advance the Kingdom. We have not the passionate attachment to the Person of the Master that will overcome difficulties and lead our fellow sinners to the foot of the Cross. Truth has become blurred—brotherhood in Christ has become a weak and tepid thing, through our loose talk about a brotherhood in general, which we do not feel. The true way to secure progress is not by alteration of machinery so that it is assimilated to modern views of democracy or autocracy, but by loving mercy, doing justly and walking humbly with God.

The Nation and Religion. One of the leading London daily papers recently remarked that the country takes no interest in religious movements and that in this respect Parliament only reflects the mind of the Nation. During the great May week the great journals were silent on the addresses delivered. The Missionary Societies and the great philanthropic movements that are based on service of God attracted little or no attention, while long accounts were given of events that only appealed to the interest of those who care little or nothing for the advancement of national righteousness. It is folly to shut our eyes to facts or to endeavour to imagine that Churches which used to be filled are abandoned by those who are more deeply spiritual than their fathers. Christianity in its institutional expressions is acknowledged to have lost hold of the people, and we see no reason to adopt the pleasant conclusion that non-institutional Christianity has won the men and

women of the land to a deeper and truer trust in God. We have seen much to prove that Faith is strong amid sections of the people. The praying Christians are more numerous than we imagine and they will be the salvation of our age, but we have to admit that every Church in the country is complaining of a lack of something that has prevented progress, and most Churches are seeking for a remedy in improved organisation. We are convinced that something can be done by making things better and by removing obstacles. But we repeat that we have little faith in the regeneration of England by organisation. In the past sound logic and rigid orthodoxy were supposed to guarantee salvation. To-day organisation and efficiency of machinery take their place as popular catchwords. Let us get back to the spirit of the New Testament, and let us realise that "for me to live is Christ" and to be "in Christ" mean to surrender oneself wholly to God, and we shall then find that salvation from sin in the individual is the best preparation for real social service and for the extension of the Kingdom.

A Wesleyan Minister on Rome. We have received from a leading Wesleyan Superintendent a letter that has made us think: "If salvation be by grace through faith and be conveyed to the soul by the Spirit directly and immediately then you have one conception of Christianity. If it be held that ministers and sacraments shall interfere and be the appointed channels through which grace flows then you have another. The one spells absolute personal freedom, the other imposes the bondage of the priest and the rite. These two will always fight one another. They are like priest and prophet in the Old Testament, and like St. Paul and the Judaizing Peter in the New Testament. One stands condemned." There is a sentence in Lacordaire's "Life of St. Dominic" that struck me the other day: "These sorts of alliances between differing religions and philosophies were then very common—it is the tendency of feeble spirits to wish to unite that which is incompatible." He goes on to show that even more terrible than the folly of following the "feeble spirits" is the spirit of exclusiveness which holds by a particular interpretation of the Word as the only possible interpretation and even in the presence of death excludes from the Table of the Lord those who do not agree with this private interpretation. That to him is something absolutely abhorrent to Christianity as taught in the Bible. He sees no possible basis of union between sacerdotalism and Evangelical Christianity. The two are mutually exclusive. We have the fullest sympathy with our correspondent. We believe that the Christian ministry has been divinely honoured and is necessary, as a principle of order, but nowhere in the New Testament do we see any sacerdotal element in that ministry. God works through all types of Ministry and makes no one form exclusively His own. He has shown us that the spirit of liberty is the Spirit of Christ, and the future will prove that only by placing ourselves in line with the true spirit of Christian brotherhood—holding truth in love, acknowledging that where the Spirit of Christ is there is His Church, shall we successfully meet the problems set before us as disciples of the Master.

EVANGELICAL CHRISTENDOM.

Chaplain and Duty. The war brought about a feeling of Christian oneness among many of the best Chaplains. In the presence of the great reality of death matters of difference assumed truer values and men who formerly misunderstood one another learned to recognise the working of the Spirit of God, in the hearts and lives of one another and the Churches with which they were associated. A body of prominent Chaplains and Y.M.C.A. workers met together last March and arrived at a number of resolutions which prove that the sense of Unity was deep among the signatories. They advocate holding joint Conferences, Conventions and Retreats as a regular part of the normal life of the Churches. They wish to see the Ministers of all Churches attending the Induction Services of new Ministers, and are keen for the interchange of pulpits. Brought face to face with the root problem of inter-communion they say, "To many of us, though not to all, it has seemed that such an approach should begin with inter-communion, at least on such occasions as joint conferences and retreats, where the spirit of fellowship already existing is deepest and truest. But we recognise that there are many difficulties surrounding the question in the minds of some of ourselves, and still more in the minds of others; and we wish to place on record that a fuller exploration of the proposal may now be undertaken by the Joint Committees at the present time preparing for the proposed World Conference on Faith and Order." Until we can meet one another at the Lord's Table Unity must of necessity be incomplete.

Fourteen Clergy and Unity. The Bishop of Oxford has presented to Convocation a petition from "fourteen representative Clergy," who proclaim their views. They are not averse to join with "members of non-Episcopal Christian bodies for public discussion with introductory prayer." This is an advance on many Roman Catholics, who will only join in silent prayer with non-Roman Christians! However, the rest of the document is more Roman Catholic than Catholic in its tone and terms, although they believe that meetings in which non-Episcopal Christian bodies join for prayer as well as discussion may lawfully on occasion be attended. They are anxious to see arrangements made touching all unessential details of worship and religious practice to facilitate reunion. They however hold "no concession even of a temporary character can be made with regard to any matter of principle." Accordingly no participation in non-Episcopal worship, no interchange of pulpits can be allowed and no members of non-Episcopal bodies can be communicated at the public services of the Church of England. An exception is made in the case of dying non-episcopalians who wish to be reconciled with the Church. "Obstacles to reunion in addition to the question of orders, include (1) any serious divergencies of belief on central doctrines of the Christian Faith as to the nature of the Church and Sacraments; (2) any serious divergence as to the administration of the Sacraments; (3) an unwillingness to assent to any form of Creed." It is well to know where we stand and we are thankful to say that while admitting to the full the conscientious character of the

petitioners the great mass of English Christians of all denominations have been pained by the attitude of the signatories. We do not dwell on the deliberate non-employment of the word Church, for we prefer the open acknowledgment of conviction to the easy going position "we have no objection to calling any society the name it usurps to itself, while we prefer to hold our own opinion as to the legitimacy of the title." Courtesy of this kind is in reality more offensive than the pen profession contained in the clauses of this petition.

A Better Way There is no scholar more respected in the Church of England than the Dean of Canterbury. He has lately devoted much time and thought to the relations between the Church of England and Nonconformist Churches. As a result of his study he boldly has stated that "he thought that Nonconformists were grievously to blame for separating from the Church on a technical point, but we were also to blame for the legislation which was passed that almost obliged Nonconformists to form separate bodies, which had developed into great Nonconformist communities. He could not help thinking that what we wanted above all things was not interchange of pulpits—that seemed to him a trifle—but inter-communion. To approach the great Nonconformist bodies on the supposition that you cannot recognise the validity of Holy Communion which was not celebrated by an episcopally ordained minister was to dissipate all thoughts of reunion." The sooner this is recognised the better. We are growing tired of studied vagueness. Men need to grasp realities and until the Churches acknowledge that what God has blessed for them is the common property of the great Church we cannot have any real sense of Unity. The prevalent view that the Lord's Table in a non-Episcopal Church has Communion administered by an Episcopal Church is valid for non-Episcopalians, whereas under no circumstances can an Episcopalian approach the Lord's Table in a non-Episcopal Church has neither logic nor charity to support it, as it involves the principle of exclusive possession of a divine channel of grace for which we can find no authority in the New Testament or in Church History. We rejoice to know that the vast majority of earnest Evangelical Christian men hold this conviction. To adopt any other view is to deny the spirit of the Gospel and to condemn what God has blessed. Absorption in a Church that must act on the principle that only one view of the character of the Ministry is true, can never be the path to Union. It simply sows the seeds of future differences.

Church Union in Scotland. We are thankful that our Northern Brethren are steadily framing the basis of Union. In Scotland divisions are not accentuated by questions of Orders or Fundamental Differences on matters of doctrine. It would be impossible for even a heresy hunter to discover any New Testament conflict between an average member of the United Free and the Established Church. They stand on the same doctrinal and ministerial platform. Minor matters have forced them apart and they now recognise that the hour has come

EVANGELICAL CHRISTENDOM.

when a scheme for unity should be forged and put into practice. South of the Tweed we are not as familiar as our northern brethren are with the course of Scotch history and the long Report agreed on the Joint Committee, while most interesting to the student, makes but a tepid appeal to the ordinary English Christian. Its tone is splendid and lofty. There is in every line the note of goodwill and Christian brotherhood, and the heart of even an ill-informed Southerner glows when he reaches the last paragraph: "On the terms now proposed the Church would be both National and Free. The continuity and identity of the Church of Scotland would be maintained, while at the same time the Church would bear the character of a purely spiritual constitution, in no sense constituted or controlled by the State, nor enjoying any privilege to the prejudice of other Churches. In this way the respective principles which the negotiating Churches were charged to safeguard in entering into conference may be harmonised, and so far as State relations are concerned the main causes keeping the Churches apart have been found capable of being removed." This means that men of goodwill have determined to ensue peace on the basis of Christian Liberty and a common Faith in the Risen Lord. We rejoice to feel that Union is almost in sight. Would that we had a similar prospect South of the Tweed!

The Clergy and the Masses. What is true of the Anglican Clergy is true of the Ministers of all our Churches. Whether it be their fault exclusively or as we think the fault of the Clergy and Church members, it is true that eighty per cent. of the people of England are outside the range of the ministry of the Word. It is said that this alienation proceeds from the conviction that the Ministry is on the side of the oppression of the poor and the working classes. For our part we question whether a greater proportion of the upper classes are attached to the Churches than of the poorer classes, who have equal opportunity for attending the House of God and taking their part in the advance of His Kingdom. We are told that the working classes while not believing in the Clergy believe in the power of Christ and in the Gospel of Christ. Do they? We have our doubts on the subject and think that all such class groupings are wrong. Take the Labour Members in the House of Commons and compare them with any other group. Is there a smaller proportion of Labour Representation keen on the Gospel than of any other section of members of parliament? We are convinced that the present situation in the United Kingdom cannot be solved by a fresh collective enthusiasm for philanthropic questions on the part of Churches. We hope to see this, for the Kingdom of God has to do with the better housing and the more comfortable living of all our citizens and the best advocates of these causes have been Christian men and women. Any movement for the spiritual regeneration of our country must go to all men as sinners needing salvation and must have its beginning and its end in an appeal to consecrate all on the altar of the Cross.

Bolshevism. How many of us understand what Bolshevism is? Most of us look on it with horror and we are informed that it is

merely idealism gone wrong! We see its effects in the sad state of Russia and we confess we do not see any reason for being drawn to an idealism that has begun in tyranny and has continued in starvation, misery, destruction, and death. The cure for Bolshevism as for all selfishness is in a Christian Revival and we naturally ask what this means? We have no hesitation in asserting that a Christian Revival without Evangelisation cannot succeed. We have to face the fact that Evangelisation has taken a retiring place in the methods of most of our Churches. It is at times impossible to discover what the chief end of the ministry is. In some it is support of and acceptance of a ceremonious institutionalism—in others it is a vague ethic that discovers salvation in high thinking and clean acting without any direct reference to the saving power of the Risen Christ. In many of the most consecrated Christian circles there is prayer to God for a real revival of His Work—a stirring of the dry bones and a living manifestation of His power in the conversion of souls. We hold no narrow view of the Gospel, but we are convinced that the spirit of the Apostolic Church in its eagerness to add saved men and women to its ranks is the temper of the Church that goes forward. We crave for the visitation of God in power among His people. Only by faithful preaching and consistent living can we obtain the spread of the Truth, and the first requirement of all who stand forth to preach the Word is to ask themselves, "Why am I preaching and what do I preach?" If they do this they will soon find that unless their message is the message of God it is a message that has failed among men.

President Wilson and French Protestants. President Wilson has received a deputation representing the 600,000 Protestants of France. They are only a small proportion of Frenchmen, but they are a power in their native land. They have given to the State some of its greatest leaders and to-day French journalism and literature owe much to their broad and sympathetic treatment of great problems. The Deputation thanked the President for what had been done by his countrymen for the relief of the Churches. Dr. C. S. Macfarland, of the Federated Council of the American Churches of Christ, has been a Christian messenger who has brought comfort and hope to many thousands of French Protestants. In his reply the President said, "Fortunately I believe in the Providence of God. The unaided human intellect is incapable of understanding all of the immense problems which are presented at a single glance on the world's horizon. Under such circumstances, if I had not believed in the Providence of God, I should have felt myself lost in indecisions. Gentlemen, I thank you. You have encouraged me. Count upon me to bring to the defence of our common ideal all the moral tenacity of the spirit of the Puritans." These words find a responsive chord in many hearts. They make plain the way in which President Wilson has approached the tremendous perplexities of the Peace Conference. We may not agree with all he has done. But we believe that he has always tried to follow the guidance of the Christ, and we rejoice to know that this is the case.

EVANGELICAL CHRISTENDOM.

Christianity in Neutral Countries. The war placed our brethren in neutral countries in strange predicaments. Some lands were sympathetic with Germany through fear of German vengeance. Other lands were sympathetic with the Allies because they felt their cause to be just and right. In every country Christian men sought to follow the Light of the Gospel and their ignorance of the way in which what was natural to them struck minds in the belligerent lands has led to misunderstanding. Accordingly we have before us pamphlets of vindication, and appeals for unity that have been born of misunderstandings. The Church of Christ cannot remain divided through misunderstandings based on political conflicts. Unwise words may defer the better understanding and undue haste is an enemy of reconciliation. We can all pray that God will make plain the path we must tread so that all misunderstandings may be removed. We have only one word to say. It is far better to leave on one side vindications of the national attitude of neutral nations in the approach to mutual goodwill. Reconciliation and harmony can only take place round the Cross, and when the servants of the Saviour see their brethren loyal and devoted to Him they will forget coolness in the past due to secondary causes. Grave mistakes will undoubtedly rise from any attempts to mingle explanations of political actions that have two sides, with the desire for a deepening and extension of the Christian relations that existed before the war.

"Doggerel" Hymns. From time to time discussions centre round the words of hymns, and we remember one of the most distinguished of sacred poets saying that we can only expect in hymns devotion and a leading idea. If we seek for a high poetic level we shall probably not find it, and if we do, as a rule, the poet then forgets his devotion in his effort to give expression to his art. This criticism flashed to our mind as we read the strong condemnation of "Fight the good fight with all thy might," which appears to the critic to be only sorry doggerel. Who can read this fine old hymn or sing it without feeling its spiritual power and a call to put our whole confidence in

the Risen Christ? From beginning to end it is pervaded with the sense of the Presence of the Redeemer who gives us life, leads us to Himself, grants us His love and becomes our all. We venture to say that this hymn will survive the attacks made upon it, for it puts into words a living fact that needs to be appreciated by Christians of all ages. It is free from extravagance and rests on the Scriptures for the truth it drives home. When there are so many things weak, feeble and positively harmful calling for redress and remedy, it seems a pity that good men should spend their time and strength in condemning what can be justified and has rightly proved a help to many thousands of struggling Christians.

The English Presbyterian Synod. At a large gathering of delegates the Rev. Hugh Falconer, of Carlisle, the new Moderator, addressed the Synod of the English Presbyterian Church, which has shown much enterprise and capacity in dealing with problems of the day. He went straight to the heart of things when he solemnly reiterated the summons "to get right with God" as the central theme of the Church's message. When that is faithfully proclaimed, everything else falls into its place. We need to remember that God is living, and those who die in Christ live in Him. That places upon us a responsibility for they will expect us to be true to our duty which they have left us to perform. It is essential that the fact of immortality should be restored to its right place in our preaching. Turning to Reunion, he remarked, sectarian rivalry, jealousy, envy, and overlapping are "a heartbreak to the wise, an excuse to the indifferent, and a source of scoffing to the cynical." These can only be removed by the Churches making up their minds to follow the leading of the Spirit and to join in the Lord's prayer as our Lord the Good Shepherd of the Flock would have us join. The entire address was at once inspiring and uplifting. Mr. Falconer has an eye for the eternities. He grasps the root fact that only in living union with our Lord and Saviour can we hope to overcome the forces that fight against the Gospel and that living union will of necessity bring with it co-operative action.

If never a sorrow came to us, and never a care
we knew;
If every hope were realised, and every dream
came true;
If only joy were found on earth, and no one
ever sighed,
And never a friend proved false to us, and
never a loved one died,
And never a burden bore us down, soul-sick and
weary, too,
We'd yearn for tests to prove our worth and
tasks for us to do.

EDGAR A. GUEST,
in the *British Weekly*.

World Mission Notes.

The Missionary Way.

THE reports of the great Missionary Societies prove that the Church is making headway in foreign lands. There is a note of optimism in Missionary centres that we find absent among those who look at home conditions. God has opened so much of the world to the preaching of the Gospel that only a comparatively small portion of our race is excluded by political barriers. On the whole the Exchequers of the Societies have been well filled. Increased incomes were almost the rule, but the growth of expenditure has been considerable and places new problems before base Committees. Missionary work like everything else will cost more. To maintain existing work on existing incomes is impossible. The needs of the world increase and we never take up a Report without being saddened by shortness of staff and calls that cannot be answered. The greatest of British Missionary Societies, the Church Missionary Society, closed its year with a deficit of £80,000, due to exchange charges, and this places another perplexity in the path of administrators. The War has made us nationally poor, and this means that our money is not as valuable as when we were rich. National poverty has the double result of making us do without at home and forcing us to spend more and get less for what we send to be expended abroad.

Peace Thank- Offerings.

Practically all the Missionary Societies, including the World's Evangelical Alliance, are making Special Peace Appeals. They are asking for workers or money, or both. The War has depleted staffs and has kept back reinforcements. Nearly all the best of our manhood and womanhood has been on special service at home and abroad during the past five years, and the world has not stood still. Missions had entered upon a new phase before the war, and the prospect was never so cheering. Plans for extension and intensive work had to be deferred. The pervasive influence of the Gospel has been at work and the call for volunteers has become clamant and pressing. We are faced by a world whose need of Christ has become the greatest cry of our time, and with the openings that surround us we must either go forward or else be content to lose the advantages we have gained. More than a million of money is required to do what is essential and every pound spent now will be more fruitful than it can be even in the future—for the efforts now being made will determine the course of missionary activity for many years. It is a joy to know that Christian Unity will prevent overlapping, and that co-operation, not rivalry, will be the rule. It is laid upon each individual Christian to determine what he owes to God for the peace that has come after the crushing anxieties of war. God has given us the cessation of armed strife—He calls us to battle for His truth. With His Son as our Leader victory is assured.

The Evil Side of Education.

It has become clear that our efforts at raising the intellectual level of orientals have not resulted in the development of character. The slow progressive growth of enlightenment at home makes it possible for the spiritual side of men to develop side by side with the intellectual. The onrush of modern knowledge in oriental lands brings conceptions that are calculated to destroy all religious belief, for Christianity alone among the world's faiths can co-exist with the assimilation of truth derived in the investigation of nature and the study of history. A Mahomedan writes of a great Indian College where the Koran is taught by educated Mullahs, "Western education, as imported at present, demolishes the whole building of one's beliefs, but does not arrange for the construction of another." The disintegration, not only of Islam, but of other faiths, proceeds apace, and we are told that China has become practically atheist in recent years. All this is a summons to give Christian teaching, and we hope that in all educational schemes for heathen lands stress will be laid on the duty of making secular training subsidiary to spiritual enlightenment in grafting modern knowledge on a conception of nature that it must destroy. The problem is very difficult, but it will be a reproach to Missions if men are educated into godliness through emphasis being laid on the advantages of purely secular training.

Mass Movements.

In Africa and India mass movements still manifest themselves. They are the inarticulate cry of people who have dwelt in the darkness and stretch forth their hands to a light they do not understand. They always find Missions unprepared to deal with them, for our missionary machinery has been adapted to the slow building up of Churches, whereas now we find nations literally striving in a day to know and follow the truth. Where caste rules, the difficulties are very great, and in the movements we see the great dissolving force of Caste. When the outcaste receives the liberty the Gospel gives, then he will become a new man. He can take his place in Society as an independent force and by his character win respect, where before he had only received contempt. The existence of large bodies of the outcastes trained in knowledge of Christ, with a high conception of duty, will leave a deep mark upon India. We find the Moslem missionaries working among these poor people. The unrest of their souls finds sometimes wrong channels, and unless the Church of God meets the need, Islam will reap many advantages which will make our task more difficult in the future. All Missionary workers are convinced that the best way to meet the cry is to send teachers of their own race among the seekers after God.

Missionary Literature. Secular publications have greatly improved in format and appearance. Missionary literature is not published for commercial profit, but to create and

EVANGELICAL CHRISTENDOM.

extend interest in the work that is being done. It cannot afford the luxurious paper and the specially drawn pictures of the best magazines, but it ought to strive to attain a level of interest and attractiveness that will commend the cause advocated. We have been much impressed by the artistic form, the well-balanced contents and the sustained readability of *The Chronicle* of the London Missionary Society. It is a credit to the skill and taste of Mr. Basil Mathews, who has already won a high reputation as a writer on missionary topics. The higher the aim of an organisation, the better should be the agencies and instruments employed in its advocacy. Good writing, topical illustrations and clear statements make readers think and imagine. Hearts are soon touched and the missionary appeal becomes part of the make-up of those who spend even a short time monthly with well produced magazines. We believe that the editors of our Missionary Monthlies have as much to do with the success of the Missions as any other agency employed for advocating their claims.

Influence in Samoa. It is sad to think that the epidemic which reduced our birth rate below our death rate has been even more terrible in other lands. In three weeks, in proportion to population, more lives were lost than by the British Empire in the years of the war. In two of the islands, out of 37,000 inhabitants, 7,000 died, which of course means a death rate of over 3,000 per thousand a year. The majority of the leaders of the native Church died, for in Samoa, as in England, the strong and vigorous proved most susceptible to the disease and suffered most from its inroads on health. The missionaries rose to the occasion and spent themselves in tending the sick and watching over the dying. We cannot imagine the ravages of a new disease among people that have not been accustomed to resist it, and it would seem that islanders in the Pacific are more fatally attacked by complaints that are common to the old civilisation. The Christians of Samoa bravely endured the trial and their faith never wavered in the presence of a calamity we can scarcely conceive.

Native Christians and Morality. One of the most perplexing tasks before missionaries is to distinguish what is good and bad in native customs. Social morality is of slow growth, and among primitive people it is bound up with ritual and observances that are sometimes revolting to Europeans. At other times they are simply silly, and it is hard for a trained English worker to see the relation between morality and custom. Accordingly the missionary of to-day is bound, before denouncing and bringing about a change in a custom that does not violate the law of Christ, to see whether it is or is not better to tolerate on a lower level of civilisation things that would be offensive on a higher level. A very able anonymous article on "Religion and Common Life," published in the *International Review of Missions*, shows very clearly how easy it is to hasten the progress of events in a wrong direction by breaking down the old without building up the new. Africans cannot see through European eyes, and the

utilisation of tribal customs is very often an effective means of preserving tribal morality. The day will come when better customs will take the place of old bad ones—bad in the sense of being offensive to European taste, as distinct from Christian principles.

The Uganda Cathedral. Uganda has had three Cathedrals. Its fourth is now nearing completion, and it seems almost incredible that in the heart of Africa a great central Church, capable of accommodating 3,000 worshippers is being got ready for the proclamation of the Truth among a people who a generation ago were strangers to Christianity. The Baganda themselves have taken a great share in its erection in accordance with the designs of Professor Beresford Pite. Local material has been utilised and the building of a great structure, 210 feet long, with central square of 90 feet either way, under a 90 foot dome, has led to the discovery of many labour-saving devices and the revelation of native resources. No story of modern missions is more romantic than that of Uganda, and we pray that the new Cathedral may be a centre of Christian Unity in the Continent. It is strange that Africa serves as teacher of Europe in the path of the fulfilment of our Lord's prayer "that they all may be one."

The Spanish Jubilee. The Evangelicals of Spain have celebrated their Jubilee. Owing to the fact that Peace has not been signed very few foreign visitors attended, but this did not damp the enthusiasm of men and women who had seen the growth of religious liberty in their native land. From every part of the Kingdom delegates attended, and, as was fitting, the Congress closed with a meeting of the General Committee of the Spanish Evangelical Alliance. The progress of Evangelicalism in Spain may seem slow to those who are unacquainted with the country and its history. One of the most influential of Spanish thinkers says it is miraculous that there should be any evangelicals in his country, and believes that if God had not been with them they would never have been able to contend against the hostility of bigotry and atheism. Roman Catholicism has its last strongholds in Ireland and the Spanish Peninsula. They present grave difficulties to the preaching and teaching of the Word which, however, has proved itself strong to the breaking down of opposition. The Congress that came to a close on Monday, May 12th, proves that our brethren in Spain have capacity of organisation that points to extension of their work. They do not place their hope in organisation. They rely on the presence and power of their Saviour.

The Bible and Civilisation. The Right Hon. W. Adamson, Leader of the Labour Party, in the course of his address at the Bible Society meeting, said that as a Scotsman he had the veneration of his race for the Bible, "which has provided the shade, the colour, the principles and the ethics

EVANGELICAL CHRISTENDOM.

on which our national life has been built up. I hope that it is going to play as large a part in the building up of the future world as it has done in building up of the past. I hope that the ethics and principles contained therein are going to be the standard by which men and women in the coming years are going to measure their conduct towards each other. If that hope of mine is realised I believe that that idea of the League of Nations and all that it stands for will be fully given effect in the coming days." Looking back there is something marvellous in the fact that an obscure people like the Jews were should have given the world the Book that has regenerated Society. As the years pass the wonder of the Bible increases and its permanent value is more realised. It contains the story of the only Saviour of mankind, and its pages have been used by the Holy Spirit for regenerating men of every race and giving them a new life that has been the basis of unselfish service and devotion. Missions owe an untold debt to the Bible Societies.

Native Rights.

The penetration by members of civilised races of territories occupied by the indigenous inhabitants is not always accompanied by Christian practices. Men are ready to exploit their brother men for purposes of gain and by so doing to bring reproach on Christian missions and Christian morality. The Society that strives to protect the natives who have no power to bring their own complaints to the notice of the Governments has a long and honourable history behind it. It has its eyes on the oppressed, and whether they be slaves in East Africa or the dwellers in the New Hebrides, it does its utmost to afford them protection and to give them the help that is needed. Now that Great Britain has received the mandate for German East Africa we hope the slaves who number 100,000 will be freed and that the Condominium that has proved so disastrous a failure in the New Hebrides will come to an end. Every successful effort to secure justice for natives means the removal of obstacles in the path of Missions.

THE BIBLE.

MOST wondrous Book ! Bright Candle of the Lord !
Star of Eternity ! the Only Star,

By which the bark of men could navigate
The sea of life, and gain the coast of bliss
Securely : only Star, which rose on Time,
And, on its dark and troubled billows, still
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of Heaven's own light, and to the Hills of God,
The Eternal Hills, pointed the sinner's eye.
By prophets, seers, and priests, and sacred bards,
Evangelists, apostles, men inspired,
And by the Holy Ghost anointed, set
Apart and consecrated to declare
To earth the counsels of the Eternal One,
This Book, this Holiest, this sublimest Book,
Was sent. Heaven's will, Heaven's code of laws entire
To man, this Book contained ; defined the bounds
Of vice and virtue, and of life and death ;
And what was shadow, what was substance, taught.
Much it revealed important all ; the least
Worth more than what else seemed of highest worth ;
But this of plainest, most essential truth—
That God is One, Eternal, Holy, Just,
Omnipotent, Omniscient, Infinite ;
Most Wise, most Good, most Merciful and True ;
In all Perfection most Unchangeable ;

That Jesus, Son of God, of Mary born
In Bethlehem, and by Pilate crucified
On Calvary, for man, thus fallen and lost,
Died ; and, by death, Life and Salvation bought,
And perfect righteousness, for all who should
In His Great Name believe.

POLLOCK.

Books Worth Reading.

THE REASONABLENESS OF THE CHRISTIAN FAITH. By the REV. D. S. CAIRNS, D.D. (Hodder & Stoughton. 3s. net.)

To understand this book it is necessary to remember that it is a volume of Christian Evidence—not an articulated theology. Dr. Cairns had to address a body of Cambridge Undergraduates in 1913. He wished to bring before them the main grounds of his own faith in the Christian Revelation and the Divinity of our Lord. He approached the subject from the standpoint of their environment, and we find his words coloured by the consciousness that he was face to face with the uninstructed "modern mind," that knows much more about "Laws of nature" than concerning the essentials of our Faith. We who believe and have found our Saviour precious, who are familiar with our Bibles and have sought in Holy Writ food for our soul, are apt to consider much that he says unnecessary and elementary. We at times imagine that straight Evangelistic talks would do much more permanent good than a reasoned argument to show the reasonableness of what we accept as already proved in experience. We err in this judgment, for men who are ignorant require enlightenment and the Gospel has only an appeal to those who are willing to ponder its messages as something that concerns their souls.

Dr. Cairns is undoubtedly right when he makes the remark "the simple truth is, that, if we who are Christians conceived of Christianity as the great mass of the youth of our country conceive it we should not be Christians." He wrote these words after having been brought into contact with soldiers in Rouen, and in spite of our Sunday Schools and many opportunities for training young minds in Christian fundamentals the fact remains that they have never assimilated the A B C of the revelation of God in Christ, and think of our Faith as something entirely different from what it is. A few vulgar misrepresentations of the Creed, a wrong view of the verdict of science and philosophy, and a feeling that Christians are asked to believe the impossible, shut them out from the Kingdom. Dr. Cairns deals faithfully and fearlessly with this mental condition. He takes nothing for granted and makes it plain that our Faith is based on a foundation that is essentially reasonable, and we are not required in following Christ to close our eyes and send our minds on a holiday. Bearing this in thought we have no hesitation in saying that the book is helpful and will prove of the greatest value to those who have up to now adopted the attitude that Christianity is played out and has no message to the modern man.

His four lectures deal with "The Riddle of the World," "Faith," "Revelation," and "The Finality and Absoluteness of the Christian Revelation." He is well acquainted with the chief thinkers of to-day, and proves that Science requires faith just as much as religion. He has brought together a number of very striking remarks by some of our greatest investigators that faith, not investigation, leads to the discovery of root facts. Men make them because they

"feel" they ought to be so, and very often call in the aid of others to fill up gaps in their argument. Revelation reaches its completion in our Lord, and no man is more convinced of his Divinity than the lecturer.

We thankfully notice that he has no sympathy with the prevailing tendency to discredit miracle and to argue that our Lord is in all respects such as we are with one side of His nature more developed than ours. He defends the miraculous element in the Gospels with a conviction that leaves no room for doubt, and bases his conviction on arguments that are unassailable. If Dr. Cairns had only re-published the comment of Kant on the difference between the efforts of a poor bungler trying to interpret the work of the Master and the teaching of the Master Himself he would deserve our gratitude. As it is we find in his pages stimulus for thought, confirmation of faith, and illustrations that have a freshness rarely found in present-day apologetics. Those who read "The Reasonableness of Christianity" will find here and there opinions they will not endorse, but they will share with us gratitude to the writer for a straightforward appeal to young minds to consecrate themselves to God.

RELIGION BEHIND THE FRONT AND AFTER THE WAR. By the REV. N. S. TALBOT, C.F. (London: Macmillan & Co. 2s. 6d. net.)

Mr. Talbot is a winsome writer whose earnestness and devotion to God make him worth reading. Somehow, however, we at times think that he possesses to a great degree the fault of enthusiastic souls who see their own point of view and forget there may be other considerations at least as important as those they present. We all believe that the age calls for the full presentation of the Lord Jesus Christ as the Saviour of humanity and the Lord of Life, but we do not go with Mr. Talbot when he depreciates St. Paul's great vindication of the love and justice of God. Man is a sinner, sin is bound up inextricably with the race, and something more than mere rabbinical teaching is behind the strong words of the Epistle to the Romans. To reach truth we need not part company with St. Paul—in fact, we reach truth by keeping St. Paul by our side.

Mr. Talbot emphasises the need of growing up into Christ our living head in all things. But the growth must be founded upon Christ, and the Christ into whom we grow is the Christ revealed to us in the New Testament. For our part we are convinced that the great need of the world is not the re-construction of Theology, but the re-presentation of Christ in all His fulness as the world's only hope. That representation can only be effective if it is based on the word of God. The regeneration of mankind is not to be effected by any other means than by the winning of individuals to Christ. Those who are His form the true fellowship of the Church, and they will carry on the work that has been entrusted to the apostolic Church.

SCRIPTURE GIFT MISSION AND NAVAL & MILITARY BIBLE SOCIETY

14, Bedford Street, London, W.C.2.

THE WORD OF GOD "*makes wise unto salvation,*"
therefore we desire to circulate it amongst those
who do not possess it.

Missionaries who have had no grants since the
beginning of the War are now appealing for Scriptures.

PLEASE HELP US TO SUPPLY THE NEED.

GIFTS MAY BE SENT to the Chairman: Rev. Preb. H. W. WEBB-PEPLOE, M.A.,

Secretary: Rev. FRANCIS C. BRADING, F.R.G.S.,

14, Bedford Street, London, W.C.2.

Liverpool Office: 18, Slater Street.

ALFRED HOLNESS,
13/14, Paternoster Row, London, E.C. 4.

A Great Volume Now Published.

PALESTINE, MESOPOTAMIA, and THE JEWS.

The Spiritual Side of History.

By SIR ANDREW WINGATE, K.C.I.E.

Crown 8vo, 300 pp., beautifully illustrated
with Maps and Original Photographs.

Price 5/- post paid.

The substance of the two Notable Books by
the same Author "MESOPOTAMIA"
and "BEFORE AND AFTER THE
WAR" is incorporated in the above new
publication.

"It fills a unique place in the literature of both
pre and post aspects of the war. The book is at
once statesmanlike, literary, and, in the truest
sense of the word, Christian, calling attention as it
does very forcibly to the Divine aspect of the
questions of which it treats. Calculated to
be helpful from every point of view, in examining
what are among the foremost subjects of present-
day Politics and Biblical enquiry. It is a book to
be read and re-read, and to be circulated far and
wide."—*Evangelical Christendom.*

"We do not hesitate to commend with all our
heart this welcome and choice book to our readers."

—*Christian Herald.*

SOUTH AMERICAN MISSIONARY SOCIETY

(Founded 1844).

With PEACE will come
PROGRESS.

During the WAR Missionary
Work has SUFFERED.

WILL YOU HELP?

The S.A.M.S. urgently needs
Workers and Funds to main-
tain its present work and to
GO FORWARD.

Office:

20 JOHN STREET, LONDON, W.C.1.

THE Southern Convalescent Homes & Homes of Rest, LANCING-ON-SEA, SUSSEX.

Hon. Treasurer: F. A. REYAN, Esq., J.P., D.L., 4, Lombard Street, London, E.C.
Medical Officer: Dr. ALGERNON H. BOURNE, L.R.C.P., "Thalassa," East Worthing.
Auditors: Messrs. ARTHUR J. HILL, VILLACOTT & Co., Chartered Accountants,
 2, Broad Street Place, Finsbury Circus, E.C.
Chairman of Committee: Dr. O. FRANKERD, "Lynton," Hornsey Lane Gardens, N.

The above commodious and delightfully situated Homes of Rest face the open sea, and have ample accommodation for Patients, as follows:—

MEN and YOUTHS - "BEACH HOUSE." **WOMEN and CHILDREN** "THE CHESTNUTS."
MOTHERS and BABIES - "DOVE LODGE." **The AGED and INFIRM** - "MOUNT HERMON."
EARLY PHTHISIS SUFFERERS - "CHANNEL VIEW."

Making in all 220 Beds.

One Guinea procures a "LETTER," which entitles a Non-Phthisis Patient (man or woman), to stay three weeks for 8s. per week, or two weeks for 5s. per week, or free for child under 12 years for three weeks.

Early Phthisis cases (Men or Women) Sanatorium charge: 25s. per week.

— **Free Contributions, also Testamentary Benefactions, are earnestly solicited,** to enable the Committee to send "letters," either free or at a reduced charge, to those who fail to obtain a "Subscriber's Letter."

Patients were received from the London City Mission; also from Medical Missions, Hospitals, Guilds, Provident Societies, including in all more than twenty agencies in London and the Country, during the past year, in addition to hundreds of cases from Clergymen and others, many of whom were taken either free or at reduced charges. The Homes are intended for the provident poor, and are open to all, town or country.

All communications should be addressed to the Secretary: **Mr. WILLIAM CHORLEY,** 68, Grosvenor Road, Canonbury, London, N. Bankers: Messrs. BARCLAY & Co., Ltd., 54, Lombard Street, London, E.C., to whom also contributions may be sent. Annual Report free on application.

BRITISH SOCIETY for the Propagation of the Gospel AMONG THE JEWS.

3, Great James Street, Bedford Row, London, W.C. 1.

President: Sir Andrew Wingate, K.C.I.E.
Secretary: Rev. Isaac Levinson, F.R.G.S.

PLEASE REMEMBER IN YOUR PRAYERS OUR

Hebrew Christian Missionaries
at Home and Abroad.

Medical Missions.

Home for Aged Christian
Israelites.

The need of the Jew is greater than ever, for he has been the greatest sufferer of all to whom the dread conflict has brought bitter anguish of spirit, and the multitude of other appeals should not be allowed to drown the Divine plea for pity—"Let Jerusalem come into your mind."

The Society is administered with every economy, and we plead for your help in the heavy difficulties of the present time.

**PLEASE HELP TO BRING
THE JEW TO CHRIST.**

REPORT OF THE ARCHBISHOPS' COMMITTEE ON CHURCH AND STATE. SOME CRITICISMS

By Captain J. W. D. BARRON, J.P.
(Secretary, Church Association).

16 pages. Price 2½d. each, post free, or 12s. 6d. per dozen, or abridged (4 pages), 6d. per dozen, or 3s. per 100.

This deals with the recommendations of the above Committee, which the "LIFE and LIBERTY MOVEMENT" is working to bring into operation.

CHURCH ASSOCIATION,
13 & 14, Buckingham Street, Strand, London, W.C.2.

FOR THIS TIME

Read and circulate
SPIRITUALISM.

Its Character, Teaching, & Effects.

By the late Right Rev.
BISHOP HASSÉ, D.D.

Price **TWOPENCE.**
(50 copies 7/6. 100 copies 12/6).

**SPIRIT
MANIFESTATIONS.**

By the late
SIR ROBERT ANDERSON, K.C.B.
Price **ONE PENNY.**

WORLD'S EVANGELICAL ALLIANCE
19, RUSSELL SQUARE, LONDON, W.C.1

NEW BOOKLETS

(Envelope Series).

1. **CIVILISATION & RELIGION.**
By Canon E. A. Burroughs.
Twopence, 15/- per 100.
 2. **THE CHURCH'S TASK.** By
Archdeacon R. C. Joynt.
One Penny, 7/6 per 100.
 3. **MISSIONS IN THE LIGHT OF
ADVENT TESTIMONY.** By
Rev. W. Fuller Gooch.
Twopence, 10/6 per 100.
 4. **GOD'S POWER TO DELIVER.**
A WAR-TIME MEDITATION.
By Rev. W. Y. Fullerton.
One Penny, 7/6 per 100.
 5. **THE MINISTRY OF INTER-
CESSION.** By Rev. J. H. Jowett,
D.D.
Twopence, 10/6 per 100.
- OTHERS TO FOLLOW.**

WORLD'S EVANGELICAL ALLIANCE,
19, Russell Square, London, W.C.1.

THE WORLD'S EVANGELICAL ALLIANCE

(BRITISH ORGANISATION).

19, RUSSELL SQUARE, LONDON, W.C.1.

THE agents of the Alliance continue their work of Scripture distribution and Evangelisation in Roman Catholic and other difficult centres, where its successful efforts during the past seventy-two years, in the interests of Religious Liberty, have opened effectual doors for the preaching of the Gospel of Christ, in fellowship with sister organisations, and in fulfilment of the Divine command. The close of the War has created new and responsible opportunities for the Alliance which can only be met by greatly increased interest and income.

The Alliance has no endowments, and at present no Emergency Fund.
Immediate gifts, large and small, are appealed for—in furtherance of interests which concern the only solid foundation for a League of Nations, or lasting Peace—the spread of the Gospel of Christ, and the uniting in Christian Fellowship and Evangelical activities all, in every Nation, who call Jesus Master and Lord.

HENRY MARTYN GOOCH,

General Secretary.

*World's Evangelical Alliance,
19, Russell Square, London, W.C.1.*

* * Cheques, etc., should be crossed "Barclay & Co., Ltd., 1, Pall Mall East, S.W." and payable to the "World's Evangelical Alliance." They should be forwarded to the General Secretary as above.

SOME PUBLICATIONS
OF THE
World's Evangelical Alliance

THE PROBLEM OF UNITY.

By Various Writers. 210 + vi. pp. Cloth Boards 2/6 net.

THE MOVEMENT TOWARDS UNITY.

The World's Evangelical Alliance in the Mission Field.

By REV. CANON A. R. BARNES-LAWRENCE, M.A. Price 1d.

THE CHURCH OF CHRIST: ITS TRUE DEFINITION.

By Various Writers. 153 pp. Cloth Boards. 1/6.

THE PRESENT NEED AND POSSIBILITY OF CHRISTIAN UNION.

By REV. G. CAMPBELL MORGAN, D.D. Price 1d.

CHURCH UNITY AND INTERCESSION.

By Various Writers. 85 pp. Cloth limp. 1/- net.

ONE FAITH, ONE FAMILY.

By REV. HUBERT BROOKE, M.A. 85 + viii. pp. Cloth limp. 1/- net.

SPIRIT MANIFESTATIONS AND "THE GIFT OF TONGUES."

By the late SIR ROBERT ANDERSON, K.C.B., LL.D. Price 1d.

SPIRITUALISM: ITS CHARACTER, TEACHING, & EFFECTS.

By the late RT. REV. BISHOP HASSE, D.D. Price 2d.

REUNION WITH THE CHURCH OF ROME?

By REV. THOS. J. PULVERTAFT, M.A. Price 1d.

THE NATIONAL REVIVAL OF FAMILY PRAYERS.

Addresses given at the Queen's Hall Meetings. Price 1d. each.

1. By the LORD ARCHBISHOP OF CANTERBURY.

2. By the LORD BISHOP OF WINCHESTER.

MODERN UNREST AND THE BIBLE.

By SIR ANDREW WINGATE, K.C.I.E. Price 2d.

RATIONALISM OR THE GOSPEL.

With special reference to their relative influence on the Mission Field.

By PREBENDARY H. B. FOX, M.A. Price 3d. net.

MODERN THEOSOPHY TESTED.

By REV. W. ST. CLAIR TISDALL, D.D. Price 3d. net.

BAHAISM AND ITS CLAIMS.

By REV. W. A. SHEDD, D.D. Price 1d.

THE PAPAL DECREE "NE TEMERE"—An Imperial Protest.

Verbatim Report of Speeches delivered at the Second Great Meeting of Protest convened by the World's Evangelical Alliance, held at Westminster, and attended by 3,000 citizens. Together with an authorised translation of the Decree "Ne Temere." Price 3d.

THE "NE TEMERE" DECREE—An Appeal to the British Nation.

Speeches delivered at the First Great Meeting of Protest convened by the World's Evangelical Alliance. Price 2d.

THE BRITISH GOVERNMENT AND THE "NE TEMERE" DECREE

By REV. WM. CORREY, M.A. Price 1d.

Postage extra. Quantities for distribution at a reduction.

WORLD'S EVANGELICAL ALLIANCE

(BRITISH ORGANISATION),

19, Russell Square, London, W.C.1.